2.

THE SERMON PREACHED AT the Crosse, *Feb.* xiiij. 1607.

By W. CRASHAWE, *Batchelour* of Diuinitie, and preacher at the TEMPLE;

BIBL. CANT. ACAD.

Iustified by the Authour, both against Papist, *and Browniſt, to be the truth:*

Wherein, this point is principally followed; namely, that *the religion of Rome, as now it ſtands eſtabliſhed, is* worſe then euer it was.

2. TIM. 3. 13.

The euill men and deceiuers ſhall waxe worſe, and worſe, deceiuing and being deceiued.

Imprinted at London by *H. L.* for *Edmond Weauer*: and are to be ſolde at the great North-gate of S. *Paules* Church. 1608.

994:97

TO THE RIGHT HONORABLE LORD,

ROBERT, *Earle of Salsburie, Vicount* Cramborne, Lord High Treasorer of *England, principall Secretarie of Estate: Master of his Maiesties* Court of Wards & Liueries: Knight of the *noble order of the Garter: and most worthie* Chauncellour of the Vniuersitie of Cambridge,

GRACE & PEACE,

RIGHT HONORABLE:

THe controuersies betwixt God's Church and the Romish, haue been of both sides sufficiently debated heeretofore: on our side with that plainnes & pourefulnes that beseemes the truth; on the other, with such cunning and shiftes of wit, as falsehood needes: but on both sides with learning inough [a], *especially in these later times. By this meanes the particular points in question, are now either opened sufficiently, or neuer will bee: for when two men goe to lawe, (as we and the Papists doe for our freehold, and title to the truth) if one declare, the other answer, he again replie, and the other reioin; it is not possible but the matter will bee brought to a cleare issue, if it can haue a full hearing and an indifferent Iudge. Who should be*

[a] On our side by Luther. Zuinglius. Oecolampadius. Caluine. P. Martir.

Bucer. Melancthon. Iewell. Fulke. Whitaker. Reinolds. Zanchius. Beza. Iunius. Sadeel, &c.

the Iudge herein, but Gods Church, by the holy Scriptures? but those the Pope refuseth. And then, how the Church, rather then in a free generall councel? but that the pope feares, as a theefe the Assises [b]. *Til then, it is reason that euery man, as far as it cõcerns his saluation, be a iudge herein according to the measure of his knowledge: for man is a reasonable creature, & can iudge of reason, when he hears it: so that vndoubtedly if the particular points (debated as they haue been) had but a full hearing, and an equall Iudge: the differences betwixt vs would soon receiue an end.*

On theirs, by Eccius. Pighius. Clictoueus. Hosius. Harding, Bellarmine. Greg. de Valentia. Genebrarde. Stapleton, Heskins, &c.

But our english papists are too blame in both: for first, they wil not heare both parties, nor reade our bookes, but onely theirs: (Here wants the full hearing). Secondly, if they do, it is with a preiudicate conceit, that whatsoeuer we saie, the other are in the right; and here wants an indifferent Iudge. Wrilst it is thus, there will be no end of controuersies.

Hereupon, wise and godly learned men, haue vpon great and mature deliberation, thought it fit to spare the labour, (so often formerly spent in vaine), and to supersede *for a time from arguing any more, the matters so sufficiently already debated, but so insufficiently heard and iudged: and haue held it a better course, (both for their conuersion, and setling of our owne) to discouer the foulenes & manifold abhominations of poperie, both for doctrine & practice: which if many that be seduced, did but see in the true colors, surely they would strike themselues on the brest, & be ashamed; & hating this darkenes, would long & look for light.*

At this end haue I aimed in the course of my poor studies: and that I might be furnished with their own records, I haue spared no cost to get them, nor time to peruse them; and do protest vnto your Ho. & the world, the reading of their owne books (especially the latest of all) hath driuẽ me into a deeper detestation of popery, then any thing that euer I heard or read of it, out of our writers. wherof whether ther be cause or no, I dare refer my self to be iudged by your L^p. or any of indifferency, vpon sight of these exceptions I here make against them; which were for the most part deliuered at the Crosse before a reuerend & honorable audiẽce: where hauing first discouered in the body of that religion xx. woundes, wide, and deep, & deadly, euen such as strike at the hart & life of

Next, all such as appeal from the Pope to a general Councel, vid. Cõstit. pont. Rom. per Pet. Mathæum. pag. 883.

[b] See his Bulla cœnæ which ỹ Pope himselfe denounceth in his own person on the euening before good-Friday: where he excommunicates, first, all hereticks, as Caluinists, Lutherans, &c.

a Church; the end I then droue at was to proue, that the Romish *Babylon* is not healed of these wounds, to this day.

This being done, it is strange to see how they spurned at it, and me for it; affirming openly, it was nothing but a heape of lyes and slaunders, that I am not able to proue what I sayd, nor dare stand to it, that wee are set vp to raile on them, and haue licences to lie on them, and make them odious before our people: and in the countrie they dispersed, I was call'd before authoritie for it, and censured, and silenced for slandering & rayling on the catholicks and that I was stricken by Gods hand, with a strange hoarcenesse after I began to raile on them; and could not speak, &c.

Therfore to honour the truth, and to cleer my selfe, but much more to shewe that it is no trick nor policy of our State (as it is in poperie [c]), to set vp men with authority to raile and lie, therby to make our enemies odious; I haue bin induced to publish what was said & so to iustifie out of their own records what was affirmed of them. I ask them no fauor, I seek no corners, I refuse no triall; but let me be heard, and then iudged and spare not. If the particulars I lay to their charge be true, then how can they be the true Church? if they be false, I refuse no censure: and wil further say that if these 20. woūds be yet heal'd, or if they can find such in our religion, he that can shew me either of these I will be his Conuert.

To this end I haue presumed to present it first to your Honour, and vnder your honorable name, to the worlds viewe, not only as a testimonie of the loyaltie, loue and dutie I owe your Honour for your many particular honorable fauours; but especially, for that we to our ioy do find, and the Papists to their grief doe feare, that God hath hath raised vp your Honor, in these declining and desperate times (for so hath Poperie made them) to defeat their deuises, to countermine their plots, and to make them the instruments of their own ruine; fit therfore and worthy to be the patron of that Treatise, which is a discouerer of their spiritual impieties.

And surely (right Honorable) the churches hope ouer the Christian world is, that God hath ordayned his Ma. of England to be the means (by the aduise & assistance of your Hon. & others like you, wherof God send vs more) to giue the whore of Babylō hir last blow, wherof she shall neuer recouer: which most worthy worke as

[c] A book was printed in english in the colledge at Rome, wherin it is affirmed that wee take Catholicks, and drawe vppon their legs bootes ful of hot boiling liquor, and vpon their feet hot burning shooes: and do put them into beares skins, and cast them to the dogs to be pulld in peeces: all this and many such other set down in pictures. *Feuardent* a learned Frier, yet liuing at *Par.* wrot in latine 7. yeares agoe, that we reuile & reiect that praier to the holy Trinitie; *Sancta Trinitas vnus Deus miserere nobis.* Thus writes he in his Comment on 1. Pet. cap. 1. What will not he say, that dare say this? for, all our common prayer-books, now, and those in Q. ELIZABETHS, and K. EDWARDS times, doe testifie the contrarie.

God raised vp your honorable Father (of happie memorie) to begin: So hath he your Lordship, (paternarum virtutū, (cur non etiam & dignitatū?) ex asse hæredē) *to accomplish and bring to perfection. The* Father *of mercie, and the* Sonne *of consolation, be praysed for euer, for sending* such a father, and such a sonne, *to bee the Children of the Church of England. Go on, noble Lord with courage and constancie, and this worke of God shall prosper in your hand. To this end, the same God assist, strengthen, and protect your Lordship: and the blessed Father, for the blessed Sonnes sake, double vpon you his holy and blessed Spirit: wherto I am sure all good Christians will say,* Amen,

With

Your Lordships deuoted seruant in Christ,

WILLIAM CRASHAVVE.

Gretser⁹ a Iesuite was suffered to write within these 2. yeares that we rackt and tortured Garnet, euen neere to death to make him confesse himself guilty of the powder treason, but he did not, & so we hauing no proof hāgd him onely for being a priest, and not for it. And that Oué (his man) was puld in pieces on the racke, and when wee had so killed him, then wee gaue out hee had killd himselfe w a knife: But for the 1. wee appeale to publickē records and the worlds knowledge: and for the second, there yet liue witnesses whose eies saw the woundes and bloudy knife, and whose eares heard him freely and penitently confesse hee did it with that knife, to escape the racke which hee sayde hee feared but had neuer tasted.

Magna est veritas & prævalet.

The XX. Wounds found to be in *the body of the present Romish religion*, in doctrine and in manners:

&

Proued in this Sermon not to bee yet healed.

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1. THe Pope is a God,& the Lord God,and such a head of the Church, as insuseth spiritual life & heauenly grace into the body of the Church. *pag.* 53. &c.
2. The Pope hath done more then God: for he deliuered a soule out of hell. *pag.* 57. &c.
3. God hath diuided his kingdome with the Virgine *Marie*, keeping Iustice to himselfe, but committing and giuing vp his mercie to her;so that a man may appeale from him to hir, *pag.* 60, &c.
4. The Popes decrees bee equall to the Canonicall scripture. *pag.* 69. &c.
5. The Christian Religion is founded rather from the Popes mouth, then from Gods in the Scripture. *pag.* 71. &c.
6. The holy Scriptures are therefore of credit, and to be beleiued,because they are allowed and autorized by the Pope: and being by him authorized, they are then of as good authority, as if the Pope himselfe had made them. *pag.* 73. &c.
7. Images are good books for lay men,and better & easier then the Scriptures. *pag.* 80. &c.
8. An Image of God or a Crucifixe, or a Crosse are to be worshipped with the same worship as God and Christ, with *latria* that is diuine worship. *pag.* 82. &c.
and that we may speake and pray to the Crosse it selfe, as we do to Christ.

9. Frier

9. Frier *Francis* was like to Christ in all things, and had 5. wounds as Christ, that did bleede on good-Fridaie; yea, he did more then Christ euer did. *pag.* 96. &c.

10. The Pope may and doth grant Indulgences, for a hundred thousand yeares, and giue men a power to redeem soules out of Purgatory. *pag.* 103. &c.

11. The Pope may annexe Indulgences for many thousands of yeares, to such beades, Crucifixes, pictures and other like toies, that are hallowed by his hands. *pag.* 107. &c.

The popish Church baptizeth bells. *pag.* 115. &c.

12. The Pope denieth the Cup in the Sacrament to the Laitie, tho Christ ordained the contrarie. *pag.* 120. &c.

13. The popish Church alloweth many sorts of sanctuaries for wilfull murder. *pag.* 122. &c.

14. Romish religion publickly tolerates, and permits Stewes, and takes rent for them. *pag.* 132. &c.

15. By the Popes lawe, he that hath not a wife may haue a Cō-cubine. *pag.* 141. &c.

16. Some men had better lie with another mans Wife, or keepe a whore, then marry a wife of his owne. pag. 143. &c.

17. Priests in popery may not marry, but are permitted to keep their whores, vnder a yeerely rent. *pag.* 147. &c.

18. Such Priests as be continent, and haue no whores, yet must pay a yearely rent, as they that haue, because they may haue if they will. *pag.* 150. &c.

19. Their Liturgie is ful of blasphemie, their Legend ful of lies, their Ceremonies of superstition. *pag.* 153. &c.

20. A generall corruption of manners in all estates. *pag.* 156 &c.

To the Christian Reader whosoeuer, be he a true Catholicke, or a Romish.

TO prevent all misconceits that might arise vpon the so late cõming forth of this Sermon, so many weekes expected, I desire thee good Reader be satisfied; the cause thereof, was a long & vnlooked for journey. And now that you haue it, let me desire all men in the reading & iudging therof, to deale with that ingenuity and sincerity, as I haue endevored in the writing of it. My cõscience speakes for me, I haue forged no new Author, I haue falsified none, I haue corrupted none, I haue to my knowledge misalledged none: I haue taken no proofe vpõ bare report, nor haue I produced our men to proue what I lay against them: nor is there

one quotation of any Authour of theirs, which I haue not diligently peruſed afore-hand, and the whole ſcope of the place. If any ſhould thinke of anſwere, I deſire him let paſſe all perſonall rayling, and by-matters, and come directly to the points in iſſue: which be theſe;

1 *Whether the Church of* Rome *teach & practice in theſe xx. or xxi. points, as I haue charged her withall, or no.*

2 *If ſhe do, whether they be healed of theſe wounds as yet, or no.*

3 *If ſhe be not, thē how ſhe can be the true Church, which is ſo wounded, and will not be healed.*

If they doe not teach and practice ſo, I will yeeld the Cauſe. And hee that can ſhew me that either ſhe is healed ſince, or beeing not healed, how ſhe can be the true Church, I ſhall willingly heare him, and thank him. I deſire all that profeſſe themſelues Papiſts, or their fauourers, not to be ſo wilfull as to condemne what they know not, but onely to giue it reading, and then iudge as they ſee cauſe. *Wright*, in his Articles, layeth to our charge many ſtrange Paradoxes: as, that *wee are all Atheiſts, and Infidels by our doctrine*; that *wee are bounde by our doctrine to doe no good workes*, and many ſuch. And *Kelliſon* in his Survaies,

vaies, thrusts vpon vs that *wee deny Christ to bee the onely Sauiour*, and *Iudge of quicke and dead*, and many such abhominations; all which we renounce, and detest: yet, do what we can, we must haue them layd vpon vs; and our Writers & teachers haue their speeches wrung and wrested, beyond their meaning to make them sound that way. I dare appeale to the iudgement of Gods Church, and all Iudicious Readers heereof, that I haue not done so with them, nor taken vantage of their words, when it's apparant they meant otherwise; but charged thē onely with such points of doctrine and practice, as themselues cannot deny but to be their owne: and that not of one or two, but (for the most part) generally received. Commending it to thy reading, and my selfe to thy prayers, I leaue vs all to Gods blessing. At the Temple. May, 21. 1608.

Thy brother in the Lord,

W. Crashawe.

To the Christian Reader.

The names of the Popish Authors produced *in this Treatise; together with the impressions heere vsed.*

A.

Aquinatis summa. Ven. 509
Idem, Antuerp. 85.
Fr. Agricola de verbo dei &c. Leod. 97.8
Cor. Agrippa, de vanitate scient.

B.

Breuiarium Romanũ vetust. Idem. 92.4
Bernardini de Busto Manuale. Lugd. 511.4
Idem, Colon. 607.4
Bellarmini opera. Ingolst. 601. fol.
Bernardi Morlanensis poemata. 607.8
Brigittæ reuelationes. 517. Nuremb. fol.
Bonauenturæ opera. Romæ.
Cl. Bonarscij Amphitheatrum honoris &c. 605.4

C.

Geo. Cassandri Consultatio.
Couarruvias variarum resolutionum.
Corpus Iuris Canonici per Greg. 13. Lugd. 91.4
Idem cum glossis. edit. vetust. 507. & 510
Constitutiones Pont. Rom. per Pet. Mathæum. Lugd. 88
Cæremoniale Romanum. Aug. Taur. 602.4
Capella in Ieremiam. Tarracon. 86.4
Coccij thesaurus catholicus. Col. 99. fol.
Costeri Enchiridion controuersiarum &c. Col. 600.8
Alp. Ciaconus. Apologia pro Traiano &c. Ro.
Caietanus, in Aquinatis summã. Ant. 68. fol.
Ih. de Combis compendium theologicæ verit. Lugd. 79
B. Corradus. Quæstiones cas. cons. Ven. 600.4
H. Cuickij speculum concubinariorum &c. Lov. 600.8.

D

Decretalium sextus.
St. Durantus, de ritibus ecclesiæ catholicæ. Ro. 91.8

E

D. Erasmi opera. Bas. 4. fol.
Espencæus, in Titũ. Par. 68. Idem de Continentia. 4.

F.

Io. Ferrariensis Practica Papiensis.

Feuardentius in Petrum. 600. homiliæ. Par.605

Firmamenta trium ord.S. Frãciſci. Par.512.4

G

I.de Graffijs deciſ. aureæ caſ. conſ. 604.4

Ado. Gualandus de morali facultate. Ro.603.fol.

Gregorius de Valentia. Ingolſt. 98.fol.

Ia.Gretſerus de Cruce. Ibidem 60.4

Anaſ. Germonius de ſacrorũ immunitatibus. Ro.91

Io.Gerſonis opera. fol.

H

D.Heſſi Synodus proteſtãtium. Græciæ. Stir.93.8

Heskins his parliament. Ant.66.fol.

Hoſij.opera. Col.84.fol.

I

Io. Chryſoſt. a viſitatione, de verbis dominæ. Ven.600.4

Index librorum prohibitorum. Clem.8.97

L

Liber Conformitatum beati Frãciſci &c. Bon.90.fol.

Litaniæ & preces pro fide Catholica in Anglia &c.Ro.603

Liber voc exercitium Chriſtianæ piet.&c. Col.92

M

Miſſalia vetuſt. & noua edit. 905 fol.

Magnum ſpeculum exemplorũ. Duaci.605.4

Monumenta ordinis Minorum. Salmant. 511.4.

N

Nauarri Enchiridion.Wirce.93

O

Onuphrius de præcipuis vrbis Eccleſijs. Col.84

Oleaſter in Pentateuchum. Ant.68.fol.

P

Poſſeuini Apparatus ſacer. Ven.603 fol.

Pontificale Romanum vetuſt. Ven.520.fol.

Idem,Romæ.1595.fol.

Proctor his way home to Chriſt. 8

Piſtorius contra Mentzerum.

Peraldi ſumma virt.& vit. Ant.718

Alb.Pighius de controv.in Com. Ratiſpon. 42.&49.8

R

Rhemes teſtamẽt:at Rhemes.82

D.Stap-

The Authors names.

S

D. Stapleton. doctrin. princip. Par. 79. fol.

Simancæ Institutiones cathol. Vallisol. 55. fol.

T

Tolleti instructio sacerdotum. Ant. 603. 8

H. Tursellinus de virgine lauretana. Mog. 601. 8

V

Vivaldi Candelabrum aureum. Brix. 95. 4

Vincentij ferrariensis prognosticon. 4.

Vasquez, de cultu adorationis. Mog. 601. 8

W

Watsons quodlibets. 4

Z

La. Zecchius. Summa moralis theologiæ: de casibus conscietiæ. Brix. 98. 4

Ludouicus Vives de causis corruptionis artium.

Catalogus reliquiarũ & Indulgentiarum in 7. Ecclesiis vrbis: Manuscript.

Other Authors alledged, not popish, or but in part.

Augustinus.

Concilia per Crab. Col. 57. fol.

Eadem per Bininum. Col. 606. fol.

Cãbedeni Britannia. Lond. 607

Colloquium Ratisbonẽse. 4. 600

Epistolæ Iesuiticæ. 601. 8.

Euangelium Romanum. 600. 8

Centum grauamina Germanorum. 4.

Hospinianus de Templis. Tig. 603. fol.

Harmonie of confessions. 4.

Zuinglius.

Cyprianus.

A SERMON PREACHED at the Crosse.

IEREMIAH. 51. 9.

We would haue cured Babel, but shee would not be healed: let vs forsake her, and goe euery one into his owne countrey: for her iudgement is come vp into heauen, and lifted vp to the cloudes.

THis is not spoken in person of the *Angelles* that were set ouer Babylon (as some think) *a*; for Angells haue no charge of *curing* mens soules: they mourn for mens sinnes, *and reioyce at their conuersion* (b); they *guarde their bodies*, (c) *and carry their soules to heauen* (d). but the curing and conuerting of the soule hath God delegated to his Prophets, being men like our selues; that so he might make man to loue man, seeing he hath made man a sauer of man.

Neither is it the speech and protestation of hypocriticall and fained friends, who say thus to *Babel*, to make a great boast of their little loue (tho some hold so, whose iudgement otherwise is of great respecte *e*) for the reason heere giuen is too good, and the cause

a Dion. Carthus. in hoc cap Hoc secundùm Glossã est verbum Angelorum sanctorũ qui ad custodiã Babylonis fuerunt delegati: quasi dicerent curare voluimus Babylonem, sed non est sanata &c. Et idem ipse Carthus. tenet in moralitate eiusdẽ capitis.

b Lu 15. 7. 10.

c Psal. 34. 7

d Luke. 16. 22

e Zuinglius in annot. suis super complan. in Ierem. super hæc verba.

cause too diuine, to proceede from a prosane heart. *Her iudgement* (say they) *is come vp to heauen, &c.*

Oecolampadius: Tremel. Iunius Calu. et fere omnes: & ex. Pap. Andr. Capella in suis Comment: & plerisq; ex doctoribus.

But rather, it seemeth to be the voyce of the true *Church* shewing their loue to *Babell*, and their longing desire to haue done good to their soules: *Bring balme*, (sayth the former verse) *if she may be healed*. Heereunto, the Church aunswereth: For our parts, *Wee woulde haue cured* Babell, *but shee could not bee healed*: wee did our indeuours, but found her incurable; therefore now, seeing we can doe her no good, let vs looke to our owne safetie, *let vs forsake her, & goe euery man to his owne Country*. For now wee see God will take the matter into his owne hands; seeing man cannot heale her, hee will destroie her. *Her iudgement is come vp into Heauen, and lifted vp to the cloudes.*

The particulars, considerable in this Text, be 4.

1. *The Churches loue to her very enemies, manifested in her desire to haue* healed *them*: We woulde haue cured *Babylon.*
2. *The malitious nature and incurable state of* Babell, *causing a comfortless issue of the Churches labours:* Shee cannot be healed.
3. *The* Churches *dutie, vpon consideratiõ of her obstinacie and incurablenesse: namely to lose no more labour vpon her, but to abandon her and looke to herselfe*: Forsake her, and let vs goe euery man to his owne countrie.
4. *What becomes of* Babylon *being incurable, and forsaken of the Church? what further remaines*

for

for her? vengeance and destruction from God: her iudgement is come vp into Heauen, &c.

All these are true in a double sense: namely, both in the *literall* and in the *mysticall* } *Babylon.*

There is a *Babell* spoken of and literally vnderstood in the old Testament: there is a spiritual *Babylon*, mystically meant in the Olde, & literally spoken of in the New Testament. Both are spoken of in this place: the one historically and literally; the other allegorically, and in a mysterie: and this interpretation is not without warrant; for it is ordinarie with the Prophets in the old Testament, when they speake of matters literally true at that time, in & vnder them to point at further matters, of a more spirituall and higher nature. For howsoeuer to destroy the literall and historical sense of the olde Testament (with some old, and many late writers that be Papists) is worthily condemned by the Church as iniurious to Gods word: Yet the literall sense once layd, we may then warrantably extend the text to the allegoricall sense, as far as we see the holy Ghost in the New Testament, to go before vs, or to giue vs leaue. Thus *Peter* makes an allegory, of *Noahs* Ark, and makes that busines *a type of Baptisme* (*f*): & (*g*) *Paul* of *Sarah* & *Agar*, saith *by them another thing is meant*: and no less saith S. *Iohn*, of *Babylon*, as we shall see hereafter.

(*f*) 1. Pet. 3. 20. 21
(*g*) Gal. 4. 24. &c.

Touching the olde and *literall Babylon*, all these points haue beene long agoe verified vpon her, since the *Prophet* vttred them: The Church of the old Te-

ſtament[1] would haue cured her: But ſhe [2]could not be healed: therefore ſhee[3] forſooke her: and God[4] hath deſtroied her. And touching the *myſticall Babylon*, the kingdome of Sathan and Anti-chriſt, partlie they are and partly ſhall bee made good vppon her. The Church of the new Teſtament,[1] would haue healed her: But[2] ſhe is found incurable: therefore when Chriſtendome[3] forſakes her, God[4] will deſtroy her: the two firſt are already performed: the third is a doing, and the fourth is ſure to be fulfilled in Gods good time.

Of all theſe in their order.

Of the olde and literall BABYLON.

The firſt Point. Touching the olde and literall *Babylon*, the firſt point is *the Churches loue and care of her good*, in theſe words;

Wee would haue cured Babylon.

CONcerning which point & all the reſt, we will not purſue the particular hiſtorical maters: cõſidering that the hiſtory of *Babylons* carying *Iſrael* captiue, of their vſage in their captiuitie, of their forſaking *Babylon* and returning home againe, and laſtly, of Gods iuſt vengeance aud deſtruction of *Babylon*, are ſo notoriouſly knowen. Therefore we will paſſe by the

story, and stand rather vpon matter of doctrine.

First therfore let vs obserue this generall doctrine, namely, that a good man loues his very enemies, and not *desireth* onely but euen *seeketh* their good: this did the Church of *Israel* to their enemies & persecutors. For these Babylonians had done the greatest hurt to the Church and kingdome of Israel, that euer one nation did to another: for first they inuaded their land vniustly; then they besieged and took *Ierusalem*, the seate of the kingdome, tooke and slew their kings, ouerthrew their Kingdom, ruinated their State, burnt their Temple, defaced their Religion, killed whome they would, caryed captiue whom they would, and so left their land a heape of desolation (*g*): And yet worse then all this; being their Captiues at *Babylon*, there they mockt them in their miserie, and scoft at their Religion. Come, (say they) you that are these singers, and haue had your Kings to bee singers (*h*): you that are these great Psalme-men, and haue had your Kings such base fooles, as some of them to bee Prophets, some Preachers (*i*), some song-makers (*k*): Come make vs mery with one of your Psalmes; let vs haue part of your Hebrewe musicke: *Sing vs one of your songes of Syon (l). Psalme* 137. The least of these wrongs is heauie to be borne: but all put together, and especially, for a Christian after all these miseries to be mockt for his religion, and to see his God dishonored, oh how bitter is it to the spirit of a man! Yet, after all this what do Gods people? not only pardon it and put it vp; but further, doe both wish and seeke their good; *We would haue healed.*

Thus to doe is a mark of Gods childe, and a signe

g Read for this purpose the last chapt. of this prophecy together w the ends of the books of kings and Chronicles.

h 2.Sam.23. Dauid &c.

i Salomon, Eccl. 1.1.2.12.

k Dauid, Salomon, Hezekias &c.

l Psal. 137.3

of a true Church. For to doe euill for euill, and good for good, is no more then nature; *euen the publicans*, (ſayth Chriſt) *doe ſo much* (*m*): to recompence euill for good, is worſe then nature; it is malice, & peruerſe corruption: and therefore (ſayth *Salomon*); *Hee that dooth ſo, euill ſhall neuer depart from his houſe* (*n*). But to doe good againſt euill, that is aboue nature, it is grace, and a god euidence of Gods ſpirit: *thus doing*, ſaith Chriſt, *you are the children of your heauenly father* (*o*).

Heereupon for the vſe of this doctrine, we may ſee a comfortable euidence, that our Church is the true Church of God; ſeeing that wee pray dayly for the Church of *Rome*, which curſeth vs: and it is very obſeruable, that whereas the Pope, with all ſolemnity excommunicates and curſeth vs all to hell, on the euening before good-Fryday (*p*); we, for recompence, the next day morning in euery Church & chappell of this kingdom, & many places more, pray for the conuerſion & ſaluation of him and al his ſect (*q*): and ſo by Gods prouidence it falleth out that our publick praier for them, is the ſame or the next day, when they haue publikely curſed vs: and this is the facte of the whole Church in the publick liturgy, appointed of old, & ſtil confirmed by authoritie. Therefore if Chriſts argument be good, that priuate men bleſſing their curſers, are the children of God; then ſure this is not ill: the church that bleſſeth their curſers is ỹ church of God. Let them therfore, ſtil go on in curſing, if they needes wil: but let thẽ take heed, leaſt as *they loue curſing, ſo it come vnto thẽ, & as they clothe themſelues with curſing like a garment, ſo it come into their bowels like water and*

like

[m] Mat. 5. 46
[n] Pro. 17. 13
[o] Mat. 5. 44. 45
[p] Vide Bullam Cœnæ inter Conſtitutiones Pontificũ Roman. pag. 883. In Conſtit. 13. Sixti 5. Conſueuerunt Rom. Pontif. prædeceſſores noſtri &c. Nos igitur vetuſtum & ſolennem hunc morem ſequẽtes, excommunicamus & anathematizamus ex parte Dei omnipotentis, &c. quoſcunq; Vſſitas, Wiclyfitas, Lutheranos, Zuinglianos, Caluiniſtas, & omnes alios hæreticos eorumq; fautores, receptores, librorũ lectores, &c.
[q] See one of the prayers apointed by publicke authoritie in the common prayer booke for good-Fryday.

like oyl into their bones (*r*): we, cõtrariwise, let vs not be wearie of well doing: let vs follow that blessed *Peter*, whom they pretend to follow but do not, vnlesse it be in denying Christ) whose blessed counsell is; *Render not euill for their euill, nor curse for their curse; but contrariwise blesse, knowing that we are therunto called, that we should be heires of blessing* (*s*): thus doing we haue *Peters* owne testimony against them, that we are *a Church of blessing*, a blessed Church: and the Father of blessings, blesse it more and more, and all that seeke the peace of it, *Amen*.

[r] Psal. 109. 17. 18

[s] 1. Pet. 3. 9

Thus we see generally, they wished her well: But what is the particular good they wished her? namely, her healing and conuersion. *We would haue healed her*: heere many things might be pressed, I wil but point at them. 1. That it is the property of a holy man, to wish aboue all things the spiritual good of them with whõ he liues: the wicked man seekes the spirituall hurt of men; the naturall man the carnall good: but the holy man their spiritual & eternall good. Worldly matters haue their time & place in his thoughts: but that that takes vp, & possesseth his desires, is the spirituall good of them he loues, namely, their conuersion, their repentance, their saluation: these things be worthie their praiers, and worthy of their pains. Heerin Gods children are like to God their Father, who wishing good to his people, crieth out: *Oh that there were in them* (not the skill to rise in this world, and attaine the honours & ease of this life, but) *a heart to feare my Commaundements, that so it might goe well with them and theirs* (*t*). God wisheth no trifles to his children: But oh (sayth God) that *Israel* were healed:

[t] Deut. 5. 25

and

and oh sayth *Israel* that *Babylon* were healed! Thus do God and good men accord in their wishes. Learn thou, here, thy duty, if thou be Gods: thou wishest for, and prayest for, and seekest for many things for thy children, and thy friends, thy wife and family. Thou clothest them, & feedest them, & prouidest for them (else thou art *worse then an Infidell*) and preferrest them, and much more: but all this is for the bodie. But, canst thou say, from a good conscience, *I would haue healed their spirituall diseases: I haue heartily wished, and faithfully endeuoured their saluation*. This is to be a true friend, a true father, a worthy husband, and a good wife: happie they that haue such friends neere them. 2. Obserue further, they seeke the saluation euen of their persecutors: so doth alwaies the holy man. *Paul* was put in prison, the *gayler* tormented his body, and *Paul* healed and saued his soule (*w*). Many a sinner, is made a happie man, by his prisoner: & the Martyrs oft times by their patience, their praiers & holy instructions, conuerted their executioners and tormentors. As in the former point, a holy man is like to *God*: so herin, to *Christ*, who when *Iudas* and the *Iewes* were conspiring his destruction, the same houre was ordaining the holy sacrament, and establishing the meanes of their saluation (*x*).

w Act. 16. 24. to the 35.

x 1. Cor. 11. 23. &c.

Thirdly, *Israel* liues in *Babel*, & would gladly haue her as holy as themselues; *wee would haue healed her*. It sheweth the excellency of the nature of holy things: they are *fire*, not in the flint, hardly bet out; but, *in the bosome, that will not be concealed*. A man is not couetous of them: He is indeede greedie to gaine them; but not to keepe them secret and to himselfe, as in worldly

worldly things wee are: nay he deſires and ioyes to impart them to others; and it is the ioye of his heart to ſee others as good or better than himſelfe. *Woulde God* (ſayth *Moſes*) *all Gods people were Prophets*: and *Paul* wiſhed from his heart, not *Felix* the preſident and *Agrippa* the king alone, but that *all that hearde him*, were like him; not a priſoner and *in bonds*, but in *grace and goodneſs* (z). Hardly ſhall a man heare ſuch voices in the world; I wiſh others were as rich as I, as high as I, as learned as I, as much in credit and fauor as I. No: theſe things make men baſe and ſeruile, ſelflouers and priuately minded: but grace and holineſſe is of a royall and excellent nature, and inlargeth the heart wherein it is, with ſuch loue to other men, as nothing more contents him that inoyeth it, then to make others as good as himſelfe. Laſtly, where it is ſayde, they *woulde haue healed the Babylonians* with whom they liued; ſee what a good neighbour, a holy man is: he comes, he dwelles, he ſoiournes in no place, but hee ſeekes the good of it. *Lot* would gladly do good in *Sodom*: if hee can doe none, at leaſt *his righteous ſoule ſhall be vexed, for their ſinnes* (a). *Iſrael* ſoiournes in *Babel*, and had rather be awaie; yet while they be there they will *cure her* if they can: and if ſhe cannot, yet *Babell* ſhall ther by knowe that *Iſrael* was amongſt them. Thus the whole ſhyre and pariſh ſhall fare the better by one good man dwelling among them. Hee comes no where but preſently hee conſiders what that people wants, what is their diſeaſe, what he may do to heal them, or any way to help them: he comes no where but he leaues behinde him ſignes of his goodneſſe, monuments of his holineſſe,

z Act. 26.29

a 2. Pet. 2. 8

and a sweet sauour of his vertues. Thus euery place is better for him where he comes: and when he is gone, his memory is blessed, his vertues prayſed, his name honored, & his perſon loued. Cõtrariwiſe, the wicked leaues behind him the ſtink of his vngodlineſs, & monumẽts of his pride, his cruelty, his wantonneſs: *Come* (ſay they) *let vs leaue ſom token of our pleaſures in euery place* (*b*). Thus euery place is worſe for him, while he ſtaies, and his memory rots when he is gone. Let vs learne of Gods Church here, ſo to behaue our ſelues in all places, where wee liue, or where wee come, that the good may be helped, and the euill healed by vs, that we may be able to ſay; Them I found good, I encouraged: whom I found ſinfull, *I would haue healed.* Thus ſhall we be honoured while we are there, prayſed when wee are gone, and euer loued and bleſſed both of God and good men: and the mouth of wickedneſſe ſhall be ſtopped. And thus we haue the particular good they wiſht to *Babylon*, namely, *her curing*, that is her conuerſion and ſaluation.

Extinctus amabitur idem.

[b] Wiſd. cap. 2. 9

Touching which healing of *Babylon*, there be three particular circumſtances, implied in theſe words;

namely, { who / how / whom } they would haue healed.

The firſt is *Who* they be that would haue *cured Babylon*: the Text ſaith, *We would*, that is not the Prophets alone, or the people alone, or the Princes alone, but *Wee*, that is all together: the *Prophets* would, as wee may ſee in *Daniel* and *Ezekiel* (*c*): the *Princes* would, as wee may ſee in SHIDRAK, MISAK, and ABEDNEGO (*d*). Noble young Gentlemen of *Iſrael*, and

[c] See their prophecies.

[d] Dan. cap. 3.

and the *people* would haue cured her, as is plaine both here, and in the 137. Pſalme.

Where wee may learne, that howſoeuer properly, and peculiarly, and more principally it is the office of the Miniſter: Yet it belongs alſo to euery Chriſtian, to performe the duties of holy and ſpirituall edification, to them with whome hee liues, for their ſpirituall good. Not onely the Prophets here would haue cured *Babylon*, but euen thoſe three young gallants, being noble Courtiers, gaue a worthie example, to all of their age and ranke, of admirable courage and conſtancie in Gods cauſe, chuſing rather to die, then deny their God and worſhip an Idoll, checking the Kings impietie, and condemning his idolatrie to his face, rather like Prophets then Courtiers. Such were their ſpeeches, and ſuch their ſufferings, their words ſo wiſe, their ſufferings, ſo valorous, and all for their God, that this alone had been ſufficient to haue *cured Babell*, had ſhe not been incurable. Oh happy kingdome where be ſuch Nobles, and bleſſed that Court, that cheriſheth ſuch Courtiers: the diuell ſhould neuer haue his church, where God hath but his Chappell, if it were thus in Chriſtian kingdoms. The people alſo had their hand in this good buſineſſe, they ceaſed not in all the time of their captiuitie, to vſe all the meanes they could to bring *Babel* from her gentiliſme, and Idolatry; and therfore here are bolde to affirm when ſhe is at the point of her deſtructiō, We for our parts are no way guilty of it: nay, if ſhe would haue beene ruled by vs, ſhe had neuer come to this, for *Wee would haue healed her.*

But how woulde they haue healed her (may ſome

ſay) what meanes vſed they? it is ſoone ſayde, Wee would: words are cheape. But gaue they *Babell* nothing but ſweete wordes? Certainely, they were carefull to vſe all good meanes: which eſpecially are theſe 3. { Inſtruction, Example, Prayer.

1. By continuall *inſtruction*, laying open their errors, diſcouering their impyeties, and laying before them the excellency of true religion.

2. By their continuall *example*, practicing their own religion euen before their very faces, not fearing their ſcornes, and rebukes, no not the contrary lawes made purpoſely againſt them; as we may ſee in the example of *Daniels* thriſe a day praying to his God towards *Ieruſalem* (e): the people alſo in midſt of their mirth would *weep when they remembred Syon* (f), and would caſt away their muſicke and depriue themſelues of all comforts, when they remembred the deſolatiõ of their religion. Which practices did no doubt amaze the Babylonians, and had bin ſufficient to haue driuen them into deeper and better cõſiderations (had they not been incurable) and it is to be hoped that the ſight hereof did good on ſome of them.

e Dan. 6, 10.

f Pſal. 137. 1. 2

3. They endeuoured to heale them by their *prayers*, praying continually and deſiring God to heale them: for as the Parent is ſayd *to bleſſe* his child, by praying to God to bleſſe him (g); ſo one may be ſayde to *heale* another, by praying that GOD may heale him. And that they did this dutie, is no queſtion: for it was ſo commanded them by the Lord; *Seeke the proſperity of* Babylon, *& pray to the Lord for it* (h).

g Gen. 27. per totum. & 48. 15 &c. to 21.

h Ierem. 29. 7

By

By these meanes, they endeuoured the curing of *Babylon*, tho they were no Prophets: and by these means, may one priuate man further the saluatiō of another. Thus euery good man is as it were a litle pastor to his neighbour: and happy were it for the Church of God, if all priuate persons would performe these duties, one to another.

The third & last circumstance is, *whom* they would haue healed: the Text answereth; *Babel*: where wee obserue two points.

First, that the Israelites aymed not at the conuersion of the great ones, and men of State only, but euen at all the people of *Babell*. Whereby, it is apparant they sought not themselues: for then they would haue fisht for the great ones onely, or especially (as doe the Iesuites, and craftier sort of Friers at this day *i*); but they sought the saluation of soules, which they knew to be all alike before God. For they had learned, afore they came at *Babel*, that *euery soule is Gods, the soule of the sonne, as well as of the father* (*k*), and consequently of the subiect and seruant as wel as of the king and Commaunder, and the meanest mans as well as the mightiest: and therfore they endeuoured the conuersion of all.

[i] See Watson in his Quodlibets often.

[k] Ezech. 18.4.

The godly and conscionable Minister, must heere learne to haue care of the least and poorest soule in his parish, considering it is as deare and precious as the best. For, as good hāds made it, as the best (*l*): as precious bloud was shed to saue it, as for the greatest mans on earth (*m*). Therfore, let them not bee like those proud spirits, and carnall minded men, that thinke ordinarie parishes not worthy of them, and therefore

[l] Pro 22.2.

[m] Gal. 3.28.14

will preach no where but at the Court, or in great & solemne assemblies nor like those who in their parish, will be acquainted with none, conuerse with none, cõfer with none, visit none, but the rich and mighty; but as for the poore, they may liue & die as they can for them. Such men might remember the blessed Apostle who *kept back nothing, but taught* (not in Courts and Palaces, and great houses, but) *through euery house*, and that he *ceased not to warne euery one*, & stood vpon it boldly, that hee was *cleere from the bloud of all men* (see: not some, but *all*): and in another place expounding himselfe sayth, his continuall course is to *witnesse Gods will both to small and great* (o). He that lookes for *Pauls* reward, at Gods hand, must thus behaue himselfe to Gods people, remembring his account is not for trifles, but for soules, and to that God who hath told vs afore hand, *Euery soule is mine* (p).

[n] Acts. 20.20. ver. 31. ver. 26

[o] Act. 26.22

[p] Ezech. 18.4

The good father of the family must learn here, not himself, and his wife only, but to see that his children, and seruants, & those not some of the chiefe, but all, euen the meanest may know & serue God. Such a man was *Abraham*, he was not carefull for *Isaac* alone, his deere sonne, the sonne of the beloued: but oh (sayth he to God) *that euen* Ishmael *might liue in thy sight* (q): and therfore God becomes *Abrahams* suretie, he giues his word for him; *I knowe* Abraham *that he will* (not looke to some of his principall officers, but) *commaund not this sonne or that daughter, but his sonnes and his family to keep the way of the Lord* (r): & yet in *Abrahams* house were 318. *persons born and brought vp, &c.* (s). More shame for the great men of this age, both in City & country (who though they be great, & daily plot

[q] Gen. 17. 18

[r] Gen. 18. 19

[s] Gen. 14. 14

to

to be greater, yet keepe they not so great houses and families as *Abraham* did); in whose families, many of their inferiour officers, and seruants, doe scarce euer come to Church: and much more shame to some parents, who being blessed of God with many childrē do partially respect some of them, & seeke their good of soule and body, & neglect others, who it may be are more worthy: what would they do if they were profane & vndutiful *Ishmaels*, when they are so vnmindful, & respectles euen of such as be holy, & dutiful *Isaacs*: but let such children cōfort themselues in this, that God their better father and best friend is no respecter of persons. These are the ordinary faults of fathers and mothers in these daies: but assuredly, those that be *heires of Abrahams faith* (*t*), wil distribute their loue to euery one & care for the soule of their meanest seruants, & take order in their families, that all their officers, euery day (at least in their course) may go to Church, & their very kitchin-boies, & horse-boyes, may learne *to knowe the God of their saluation* (*u*); that so he may be able to say with a good conscience, I found my family a confused *Babell* of disorder & profanenes, but I haue heartily endeuored to make it a little Church: & tho my family be great yet there is not one whō I would not *haue healed*. Thus they would haue *healed* al: but where began they? whom did they desire to win first & principally? certainly the greatest: as namely, the K. & Counsellers of State. This course took *Daniel*, in whō (more then in any one) this prophecy was fulfilled: who after he had done the busines for which the K. sent for him, then fel he to the busines of God, wherof is spoken in this text, namely to see if he could *heal the king*: *ô King* (saith he) thou art a king;

[t] Gal. 3.7

[u] 1. Chron. 28.9

but

but there is a higher; *know, know, that the heauens bear rule*. *Wherefore ô King, let my counſeil be acceptable vnto thee, breake of thy ſinnes by repentance, &c. Lo, let there be a healing of thine errour* (w). Well knew *Daniel*, that if once the King would abandon his Idolatrie, and imbrace the truth, eaſily would the people be induced to follow him: So, where euer is true reformation either of errors in doctrine, or corruption in manners, it muſt begin at the higheſt; els it will be to little purpoſe. To little effect, were it in the natural body, to heale the hand and foote, when the head is deadly ſicke; but heale the head firſt, and then more eaſily the body will be cured: So in the ſpirituall bodie, how ſhould *Babel* be healed, when the King will not? how ſhould they become Chriſtian, when the king perſiſts a heathen: euen ſo in our State, how ſhal poperie be extinguiſht? how ſhall vain ſwearing, wantonneſs, profaning of the Sabboth, bribery, and other the ſins of this age be reformed in the body of the people, if they be ſuffred to harbor in the court, & to creep into the Kings priuy Chamber? Priuate perſons will hardly be brought to eſteem thoſe to be ſinnes, that are the common practices of great perſons. Therefore wee haue cauſe to bleſſe God for giuing vs ſuch a King, as hath care of religion, and who in his owne perſon, is an enemie to poperie, a deteſter of wantonneſſe, and iniuſtice, and manie vile ſinnes too commonly found in perſons of his place. And let vs not ceaſe to pray, that GOD would confirme him in all goodneſſe, and that he may ſtill goe on with *Dauid* to reforme the ſinnes of the greateſt. and them that are neereſt him: for when a King ſayth, *No wicked per-*

w Dan. 4. 24.

ſon

son shall serue me, nor abide in my sight; then *all wicked workers wil easily be destroyed out of the land* (*x*). If this had been in *Babel*, she had been *cured*: but the want of this was the cause of that that followeth.

(*x*) Pſ. 101. see the whole psalme.

But shee could not be healed. *The 2. point.*

HItherto we haue spoken of the first generall point; namely, the louing and holy care of Israel, *They would haue cured* Babell: Now followes the second, that is, the ill issue of their labors, caused by the obstinate malice of the *Babylonians*, *She wold not be healed*; some read, she *could not* be healed, som she *is not* healed, all to one end; for he that *wil not* be healed, *is not*, nay *cannot* be healed: for God heals no man, conuerts no man, saues no man against his wil: therfore, he that *wil not* be healed, *cannot* be healed; and so *Babel* is incurable because she contemned the meane, and *would not be healed*. The godly Israelites did all they could: but the Babylonians had their answere, (as ready as now haue the papists) Think you, you (seely Israelites) that you are able to teach *Babylon* a better religion then it hath? is not hers of so many, and so many years continuance? was it not the religion our forefathers liued and dyed in? and is it not generall and vniuersall ouer the world, and yours but in a corner? and is not ours visible? and dooth it not prosper and flourish? and is not yours condemned by the consent of all the world? and you for holding it, iustly ouerthrowen and conquerd by vs? is not your visible Temple

now defaced? your publick daily sacrifice ceased and your succession cut off? and if you haue any thing left is it not inuisible, and in secret corners? and what can you alleadge for your religion? That you haue manie learned men. Alas poore men, for one learned Rabbine that you haue, haue not wee twenty? are not the Chaldeans the famousst learned men of the world, renowned for their high wisedome, their skill in Astrologie, interpretation of dreames, and other the most secret and supernaturall Sciences of the world? & do you think it possible that so many learned Doctors can be deceiued, nay all the world be in an error, and onely you that holde a particular faction, and a singular new found religion, by your selues, should haue the truth amongst you? Goe, go, poore soules, and sing the Hebrue songs by your selues: but meddle not with the high mysteries of the Chaldeans religion. And what will you haue more? Shew if you can one nation of your religion, but your selues: but all the world is of ours. You wil say you haue a succession from *Noah*, and haue not wee so too? you came from *Shem*: and came not we also from him, or at least from som other of *Noahs* sons? You are but one poor branch of *Shems* roote: there be many others lineally descended from him, greater nations then you are; and do any of them follow your faction? Looke into the world at this daie, and see if anie nation of all that came from all the sons of *Noah* be of your religion: all that came of *Cham* are of ours, all that came of *Iaphet* are of ours, and all that came of *Shem*, but only your selues. See then what fooles you are to striue against so strong a streame, and to forlake the auncient

ent and knowen high-vvaie, so long, and so well trodden and to take and chuse a singular by-waie of your owne. For, did not all Nations walke in our waie, and was there anie one Nation of your Religion, till one MOYSES, and after him one SAMVEL, and DAVID, and a fewe others (to make themselues great and to bring to passe their owne purposes) made a publique reuolte from the Religion of all other Nations, and set you vp first a Tabernacle, and then a Temple of your owne? Therefore you are to bee deemed and condemned for Schismatickes, who haue cut your selues off from the auntient and vniuersall Religion of the World. And vvhat though you can pleade continuance of some hundreths of yeares, yet vvhat is that to our time? for when you can scarce shewe three poore householdes in all the earth of your Religion, (as namelie, in the dayes of ABRAHAM and long both before and after) then can we prooue that all the Kingdomes and Nations of the whole earth were of ours.

Neuer bragge that *Abraham* is of your religion, and therefore you are antient: for his Father and his Grand-father were ours, and therefore we are elder. During the time that you haue had your Kings and Priestes, shewe one nation by you conuerted, or one that came and ioyned with you of all that time: and tho God suffred you for a time, yet see how at the last hee hath brought you downe; and as you forsook vs and the antient religion, which we stil keep & maintain, so he hath now giuen vs power ouer you, to conquer your kingdom & deface your religion, as it

hath deſerued: therefore neuer labour to bring vs to your noueltie and new fangled religion, but rather come home to vs and to the auntient religion of our forefathers: neuer endeuour to ſeduce vs into your ſecret and ſchiſmaticall, and inuiſible; but rather come you into the light & ſun-ſhine of our glorious profeſſion: neuer tell vs, of healing vs: heale your ſelues ſeely fooles, for you haue need; as for vs, we are well, we are far better then *Iſrael* can make vs.

Thus did *Babell* caſt away the good counſell that the Iſraelites gaue them, and pleaſed themſelues in the like carnall arguments, and fleſhly conceits, as Papiſts in their poperie, & other profane men in their carnalitie, do at this daie; ſetting theſe and many more faire gloſſes on their religion, and think thēſelues in far better caſe then the Iſraelites: & when God coms to giue the verdite, they are ſicke, and which is worſe are *paſt healing*. Heere we may learn: 1. Firſt the pittifull eſtate of wicked men, They are wounded; nay, they will bee wounded, but will not bee healed; they will wound themſelues, but neither can heale themſelues, nor will let others heale them: are not they worthy to periſh? they are in the fire and neither will come out, nor let others pull them out: are they not worthy to burne? being in priſon, the doore ſet open to them, and they will not ſtir to come out; are they not worthy to bee ſlaues for euer? they are deadly ſicke: the Phyſition comes to them that is able to heale them, and they will not heare him: are they not worthy to die? O deafe adders that ſtop their eares againſt the voice of the beſt and wiſeſt charmers! and yet theſe men are the mockers, and ſcorners of them that bee

godly

godly,& the discouragers of many a man in the waies of God. Som seeing their worldly prosperity,stand amazed, and enuy their estate:but alas,why should any man do so?for if their estate be rightly considered,they deserue rather to be pitied, then either enuied, or any waie regarded.

Further, heere wee may see how it fares with Gods children in this world; oft times they must lose their labour, when they haue sincerely, and zealously endeuoured the conuersion of sinners. *Israel* would haue healed *Babel*: but when all is done, shee will not bee healed. So saith *Salomon*, *Rebuke a scorner and he will hate thee* (*y*). No maruell, if this be so with priuate men, when the Ministers & Prophets of the Lord, finde oftentimes so little profit of their great labours, that they crie out; *I haue laboured in vaine, and spent my strength in vaine* (*z*). And Ministers may not think much hereat: for the Prophet makes that complaint, not in his owne person only, and his fellow Prophets, but euen in the person of Christ himselfe, whose labor was much of it lost in this respect. For it is apparant in the Gospell how little he preuayled with many of his own nation, yea with the learned Rabbines the Scribes and Pharisies (*a*): And after all the excellent sermons made all the time before, went not *Iudas* away fuller of Sathan then he came(*b*)? And to conclude, did not God himselfe preach from heauen, a notable sermon to *Cain*? and was he not worse for it, & being hellishly inraged, instantly after the Sermon ranne out and slewe his Brother (*c*)? Thus howsoeuer *Gods word neuer returns in vaine, but prospers in the work whereabout the Lord doth send it* (d): Yet, it is heere apparant

[y] Prou. 9.8

[z] Esay. 49.4

[a] Luke. 7. 30.

[b] Ioh. 13. 27

[c] Genes. 4.7

[d] Esay. 55. 11.

parant, that it is not alwaies *the ſauour of life to life*, but often *of death to death*, in whoſe mouth ſoeuer it is ſpoken.

Wee muſt heere learne, not to bee diſcouraged in our courſes of ſeeking mens conuerſions; Priuate men to practice the duties of admonition, exhortation, &c. vnto their neighbours that bee out of the waie: Nor Miniſters, to preach the word, with all diligence. For howſoeuer thy labour may be loſt to ſome, yet knowe thy labour is neuer loſt before God: for be it *the ſauour of life, or of death*, it is a *ſweete ſauour to God*, (ſayth the Apoſtle *e*); and tho in regarde of men that will not be cured; *thou haſt laboured in vain, and ſpent thy ſtrength in vaine*, yet, ſayth the Prophet, *My iudgement is with the Lord, and my worke with my God f*. And let not the good man of God be too much caſt down, tho he ſee little fruite of his great labours; remembring that IESVS CHRIST and God himſelfe haue loſt their labour vppon manie men: and heere the Church haue manie yeares endeuoured to cure *Babel*, and all is in vaine. For *ſhee will not bee healed*: And will ſhee not, what then remaines but this that followeth?

e 2. Cor. 2. 14. 15. 16.

f Iſay. 49. 4

Let

Let vs forsake her, &c.

The. 3. point.

FOr, after all meanes vsed and all in vaine, then what should we doe but forsake them that needs will be forsaken of God, and haue nothing to doe with them, who will haue no fellowship with the Lord? This is the third point, and touching it there be three points examinable; namely, 1. how 2. why 3. whē *Babel* is to be forsaken.

For the first, *how* is *Babel* to be *forsaken* when there is no more hope of curing her? the answere is, not in *loue* and affectionate desire to do her good: but still the wicked man is to bee pitied, still to be loued, still to be mourned for, still must the godly man wish well to him, tho he care not for it, but scoffe at all. Thus when the Prophet had called vpon the people, (g) *Heare and giue eare, be not proud, but yeelde and turne and repent, and giue glory to God before he send darkeness, &c.* Hee then addeth: *But if you will not heare and obaye, my soule shall weepe in secret for your pride, and mine eyes shall drop downe teares, &c.* Thus the good man sends vp many a sigh, and sheads many a teare for the wicked, that neuer gaue one groane for themselues.

(g) Ier. 13. 16. 17

Nor must we forsake them in prayer; but tho they seeme to vs neuer so incurable, wee must still pray without ceasing to GOD for them: for *that that is impossible to vs, is possible inough with the Lord* (h).

God

God forbid (*sayth* Samuel) *that I should cease to praie for you* (*i*) : and so must we say of all, euen the greatest sinners ; saue only them that sinne against the holy Ghost, which no priuate men, but only the whole Church can discerne and iudge of : *God forbid that I should cease to pray for them*. Neither must wee forsake them by a final separatiõ, neuer to come at them, nor to assist them any more : but still we must be willing to go againe, and do our endeuour, if euer there be hope that they wil be healed. *Forgiue* (saith Christ) *not seuen onely, but 70. times 7. times*. When a sicke man is froward and impatient, then the good Physition must be the Patient ; and tho hee haue come oft, & to no purpose, yet if at last he wil be healed, he must not *forsake him*; so must Gods children reioyce, if after neuer so many repulses, the wicked will be content at the last to *heare and to be healed*. Thus wee must still loue and pittie them, stil pray for them, and still be readie to doe them good : and in these three respectes we must *not forsake them*.

[i] 2. Sam. 12

But we must *forsake Babel*. First in regard of conuersation : wee must separate our selues from the wicked mans companie and societie, as far as lawfully & conueniently we may, after we see him obstinate and incurable : it is Gods commandement, *Flee from the midst of* Babel ; *depart out of the land of the Chaldeans* (*k*) : and do not this slackly & slowly (like *Lots* wife *l*) *but be as the hee Goates before the flock*. Secondly, in regard of the meanes : for after that by her often and obstinate refusall, (ioyned with spightfull contempt both of the means and the men that brings them) she hath shewed her selfe to be a *filthy swine, then pearles*

[k] Ierem. 50. 8
[l] Gen. 19. 26

are

are no longer to bee cast before her, holy things must no more bee giuen to such Dogges; but they are to bee left to their vomit and mire, till God shew either his mercy, or iustice vpon them, either in their conuersion or confusion.

Thus must shee be forsaken: and the reason why (which is the second point) is double.

First, in regarde of our selues: wee must forsake the wicked when they are incurable, least in steede of dooing good to them, wee take hurt our selues, by beeing polluted by her contagion, or made partaker of her sinnes; and consequently, of her punishment. God giueth this reason himselfe: *Flee out of the middest of* Babel, *and deliuer euerie man his soule, be not destroyed in her iniquitie (m)*. Therfore, after that a christian man perceiues there is more danger to get hurt from them, then hope to do good to them, he is bound no longer to stay; nay, hee is bound to leaue them and look to the safety of his owne soule and body. [m] Ierem. 51. 6

Secondly, in regard of the means vsed to heal them: which because they be the holy ordinances of God, & pretious pearls; therfore are they not to be exposed to the contempt of wicked men, nor to be trodden vnder the foule feete of their peruerse and scornefull spirits: Both these reasons doth Christ couple together. *Giue not that* (saith hee) *that is holy to dogs, neither cast your pearles before swine, least they treade them vnder their feet, and turning again all to rent you* (n). Christ would neither haue his ordinances abused, nor his children hurt by the wicked men. [n] Mat. 7. 6.

Thus wee see the *maner how*, and the *reasons why*:

Now let vs ſee the *time when Babel* muſt be forſaken; when ſhe is incurable, but not til then: firſt, long time is to be ſpent, all meanes to be vſed, all waies to be tried, all patience to be practiced, and all wiſdome to be exerciſed, all occaſions to bee taken, that probably may preuaile to doe them good. But if after all this, they be incurable, and out of hope; *then* muſt we *forſake them*, but not till then, not till there bee no hope at all: he that forſakes *Babel* till then, is wanting in his dutie, and hath much to anſwere for before God. For if the Phyſician may not forſake *this vile body* (*o*) as long as there is any hope of life; then how may anie man forſake the ſoule that is pretious, *and that coſt ſo pretious bloud* (*p*)? Surely, the ſpirituall Phyſician muſt neuer forſake a Church, a people, or a man, as long as there is anie hope of curing and conuerting him.

(*o*) Phil. 3. 21

(*p*) 1. Pet. 1. 19

Heere is condemned the practice of two ſorts of men amongſt vs. Firſt, ſuch as be now tearmed *of the ſeparation*, formerly and vſually called *Browniſts*; who forſake our Church, and cut off themſelues from our congregations, and ſeparate themſelues to a faction, and faſhion, or as they call it, into *a couenant and communion* of their owne deuiſing; theſe men haue made a grieuous rent, and giuen a deepe wounde into the peace of our Church: they vſe this place and others like againſt vs, & ſay; *We would haue healed you, but you will not bee healed, therefore we forſake you*: but they abuſe the place; therefore, I will turne the point of this their weapon againſt themſelues: I meane againſt their errors, and this their bitter and ſchiſmaticall ſeparation. To this end I would aske theſe men

but

but 4. queſtions: whereunto if they can giue me ſatiſfaction, I will be one of them.

Firſt therefore, whereas you ſay that *Wee are woundedincurably, and will not be healed, I aſke: Wherein* are wee deadly or incurably wounded? what fundamentall wound is in our doctrine? what deadly corruption is in our diſcipline, ſuch as eats out the heart, and life, and being of a Church? what book of Canonicall ſcripture receiue we not? what holde wee for Canonicall, that is not? what ſacrament that Chriſt ordained do we want? and what haue we more then Chriſt ordained? what article of faith deny wee? or what holde we for an article of faith that is not? what fundamentall hereſie doth our doctrine maintaine? what haue wee in our Church, that ouerthrowes the being of a Church? what is neceſſarily required to make a Church, that we do want? Do not ſay, Theſe be many queſtions: for if you wil haue them all in one generall, I will end it as I began; Wherein are wee deadly & incurably wounded? If I ſhould walk a while on your owne grounds, & grant you that which you can neuer proue; yet will it not follow that we are *incurably, or deadly*, wounded. A man may want a finger, or haue ſome blemiſhes in his face, and yet bee a ſtrong and perfect man, ſound, and heart-whole, and able to ouerthrowe his enemies: ſo, tho there were in our Church, thoſe wounds you ſpeake of, yet do they not come neere the heart, they bee not deadly, they may blemiſh the beauty, but endanger not the life of our Church. The Churches of *Corinth* and *Galatia*, had other kind of blemiſhes then ours hath; bleſſed be God. *Corinth* doubted or erred in the great article

of the *Resurrection*. 1. Cor. 15. The Galathians erred fouly in the high and maine point of *Iustification*, and yet *Corinth* a *Church of God sanctified in Christ Iesus*. 1. Corinth. 1. 2. And Galatia, though almost *remooued to another Gospell*, Galathians. 1. 6. yet not withstanding *a Church* for all that. Galat. 1. 2. And if you will adde to these fundamentall errours in doctrine, corruptions in manners, and disorders in Gods seruice, you can with no shewe of truth lay such to the charge of our Church, as is apparant were rife in the Church of Corinth: and then shall Corinth bee a Church, and not England? Let the Lord bee Iudge betwixt you and vs. Therefore, if wee should grant vnto you that our Church were blemished or wounded; yet not beeing *deadly wounded*, your separation from vs is schismaticall and vniust: and more cruell and vnchristianlie deale you with our Church, then did Gods Church with *Babell*; who *forsooke her not til she was deadly wounded*, and past life. To conclude, if *Israel* might not forsake *Babel* til then; then what are you that dare forsake a Church of God, wherin they haue found God, if euer they haue found him yet, & wherein the diuell himselfe cannot shewe one *deadly wound*: Blessed be the Lord that hath so healed vs.

Secondly, seeing they say that we are wounded, but as for themselues they be healed, & therfore they must separate, and so keep the sound from the sicke; I aske them this question: Are they healed? then where were they healed? where were they called? where were they regenerat & begotten to Christ? was it not in the wombe of this our Church, & by means of the immortall seede of Gods word, that is daily sowen in

our

our Church, & by the ministry of those men that were called by our Church, and yet cleaue to our Church, and mourn for their separatiõ; and by the dewe of that blessing from aboue, which is dayly poured vpon our assemblies, from Gods merciful right hand? Then how can they deny that to be a true Church, a holy church, a Church of God, wherein ordinarily men are called, and brought to God? And how vnthankfull and vndutifull are they to their spirituall mother, to forsake hir and cast the dust of contempt in her face that bore them in her wombe, and brought them foorth the sonnes of God? To auoid this, what can they say, but one of these two things: either that there is indeed a true Ministery of the word amongst vs; but it is not powerfull to anie but themselues: that wee haue the word truly preached, and so as it may conuert a man; but it is not the sauour of life to anie, but such as come into their couenant: (but from this horrible, and hellish pride, good Lord deliuer them; or els let them be assured such a height of pride, is sure to haue a fearful fal.) Or if not this, then must they say that they were not called, in our Church, but since they left vs: But they haue bard thēselues already from that plea. For, it being obiected to them that they haue left our church, not out of conscience, but out of carnal discontents, and vpon fleshly reasons, worldly grounds; they all stoutly answer and stifly stand to it, that they do it not vpon any such grounds, nor for anie reasons of flesh and bloud; but meerely and onely out of conscience and for their saluation, and that gladly they would haue staied, but with a good conscience they could not. If this be true, then they had conscience before they left vs: then

where came they to that conſcience and care of their ſaluation, but in our Church? Now, a good cõſcience cannot be ſeuered from regeneration and an effectual calling: therefore, they cannot deny, but they were regenerate, and called in our Church; vnleſſe they wil ſay, they had no conſcienee when they forſooke vs: which if they doe, then I will yeelde that my queſtion is anſwered.

If they grant they were called afore they went, and that ſtil they who fall from vs to them, are called; then how can that be but a true Church, wherein by their own cõfeſſion, men are ordinarily begotten to God? & how can that be but a lawful & holy miniſtery, which brings men to ſaluation? therefore, (vpon their own grounds) they haue no iuſt cauſe to leaue vs. For that Church and Miniſtry that brings a man to *grace*, and to *faith*, is able to bring him to *glory* & *ſaluation*: and that which is able effectually to *begin*, is able effectually to *finiſh* the good worke of God in any man.

Thirdly, if they be healed, and we ſtill deadly woũded, then I ask them: How haue they ſought, and ſufficiently endeuoured our healing? and till they haue done all that poſſible can be done for our healing, *how dare they forſake vs*? For if the Iſraelites might not forſake *Babel* till then; ſhall they forſake vs, afore they haue put all meanes to the fartheſt? if they be healed alreadie, why doe they not more ſeriouſly labour the healing of others? They cannot but knowe, there bee manie in our Church curable inough, if they coulde ſhew them to neede their healing: why then doe not they ſtay amongſt vs, to heale and helpe vs? He is no good Phyſician, that flies and forſakes his Patient:

they

they therfore, if they be healers, and would heale vs as they pretend, why do they not stay with vs, & shew vs our wounds, and apply the means to heale vs? But contrariwise, they forsake vs, and runne into corners and raile on vs, and call vs *Babylon*, *Antichristian*, and the *synagogue of the wicked*, and that wee are no Church, and CHRIST is not amongst vs. Are these the plaisters with which you will heale vs? is this the waie to heale, to make wounds wider and deeper then indeed they be? Hee is a pitifull Physician that makes his Patient worse then hee findes him: but he is not tolerable, that makes him worse then indeed he is, or will make him believe he is hearte-sicke and deadly, when his finger aketh. They alledge persecution, and that therfore they cannot stay with vs but are constrained to leaue vs: but assuredly (were it true that they say, that we were deadly wounded, and they able to heale vs) then, seeing they cannot saie that all amongst vs are incurable, they would care for no danger that could befall their bodies, so that they might heale our soules and gaine them to God. Therfore I conclude, that if wee would grant them their owne grounds, that they are as good as they pretend to be, and wee as ill as they would make vs; yet notwithstanding, their separation is vnchristian, because its certaine none of them can haue assured testimony to his conscience, that hee hath done all hee can possibly for our healing: till which time no man may forsake another; especially no Christian forsake another: & least of all a priuate man forsake a Church. Fourthly, and lastly, if they will needes leaue our Church, whither will they go? To leaue one thing, for another

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no better, is ſeely; but for a worſe, is folly and madnes. But they will ſay they leaue vs to take the better: then ſhewe me a better religion, and a better Church then the Proteſtant Churches of Europe are, and the religion amongſt them. You will not goe to the Lutheranes, for they (you ſay) are worſe then we: much leſſe to the Papiſts, for they apparantly are worſt of all: whither then? will you goe to the Church of the Lowe-Countries? but they are of our confeſſion. will you go to the Churches of *France?* but they are of our confeſſion? will you goe to the Church of *Geneua*, or the free Cities of the Empire? but they are of our religion. will you goe to the Church of *Scotland*, to the *Cantons* of *Switzerland*, to the States, and Princes of *Germany*? but they are all of our confeſſion, and ſo profeſſe themſelues to be (*q*). Looke ouer all Chriſtendome, and you ſhall not find a Church that condemneth ours, nor any that is not of our religion, nor anie one but that profeſſeth it ſelfe to bee of the ſame confeſſion with vs, and not to differ from vs in anie ſubſtantiall or fundamental point. Whither then wil you go, or what remains for you to go vnto, but vnto your corners & conuenticles, where you are your own caruers, your owne Iudges, your own approuers, but haue not one Church in Chriſtendome to approoue you.

(*q*) See the harmonie of confeſſions.

So that thē it remains, it muſt either be granted you, that you are better then all others, and that (notwithſtanding the Goſpell preached thus long, ſince the reuealing of Anti-chriſt) there is not one true Church in ỹ world but your ſelues: or els you muſt grant that there is no better Church for you to goe vnto, if you forſake vs. Therefore plaie the wiſe mens part; for:

forsake not our church, til you can shew a better. And tell vs not of *France*, *Scotland*, *Geneua*, *Zurick*, *Basil*, *&c.* for they be all ours, and not yours: they will and do all approue vs as a glorious Church, and condemn you, as factious, and schismatic all. And seeing you can finde none better (all things considered) and haue none to fly to but your selues (who are the parties now in question, and therefore no fit Iudges of the matter) look well about you; and if vnaduised zeale haue caused this bitter separation, then by your returne make vp that breach again, which by your reuolt you made in our Church: Returne againe into the bosome of the Church, aske pardon of that your Mother, who brought you forth children of light: Come, & ioine with vs against the Papist, the common enemy; who, by our diuision hath gotten ground vpon vs all.

Remember *Peters* answere, when Christ asked the Apostles, after so many fell from him, what (sayth he) *Will you also go awaie?* Alas Master, saith *Peter*, *Whither shall we go? thou hast the words of eternall life* (r). So will you say, if true humilitie and saluing grace possesse you, when your deere Mother in whose wombe you were conceiued, and with whose brests you haue been fed, shall ask you (after so many reuolters to poperie) what, *Will you also go awaie?* Alas! *whither should we goe* from thee? Thou hast the words, and thou hast the Sacraments, of eternall life. Yea, malice it selfe cannot denie but wee haue them; and he who gaue them vs, grant wee may long enioy them, *Amen.*

r Iohn. 6. 61

And as for you, my brethren (Brethren I call you, because I am sure wee had both one mother) looke

well about you, and consider of the bitter effects like to follow, vpon this your separation: remember that they will all lie heauy vpon you. And do not say, you are driuen out: for if it be the Church, and if the words of eternall life be here, nothing in the world ought to driue you from it. Nay, your separation was wilfull: therefore, let your returne be voluntarie: and till then, esteeme as basely and censure as sharpely of vs as you list; but knowe, that *for this diuision of* Ruben, *are great thoughts of heart* (l).

(l) Iudg. 5. 15

The second sort of men, whose practice is reprooued by this doctrine, be such, as refuse publick places in the Church, and Common-wealth, and retire themselues into priuate and discontented courses, and will not be imployed for the publicke; because they pretend the daies are euill, and many sores in our bodie incurable, vnlesse there bee other order taken for their healing. To these men I would say but two words.

1. Are the daies euill? the more need haue they to be amended by each ones helping hand. And if we haue any wounds in Church or State, more cause hath each one that loues the peace and health of Ierusalem, to indeuour the present healing therof, least they fester and growe worse.

But secondly, are the times euill? Nay, are they not made euil by thee? at least, are they not the worse for thee and thy sinnes? Who can shew his face and saie; I haue committed no sins, that may be in part a cause to bring downe the spirituall and corporall plagues that are amongst vs? Then what are they that are so busie to complaine of the times, and so slacke to complaine

plain of their sins? But it is a trick of hypocrisie, to be so eagle eied in pryinginto the illnesse of the times, & so blind and dull in considering his owne sinnes, the cause of all that ill. Thou therfore, contrariwise, out of a holy and humbled heart confess, that seeing thy sins haue made the times worse then els they would haue bin, therfore thou hast cause to endeuor for thy part to make them better. Then set thy shoulder to the burthen, and put thy necke to the yoke, remembring that euen *Babel it selfe is not to be forsaken, till it be altogether incurable*, & past all hope: But being incurable (as here the text saith) she is; therfore, saith the church, *Let vs forsake her.*

And now *Babel* being forsakē of the Church, what remaines to be expected? nothing but vengeance and destruction.

For her iudgement is come vp vnto heauen, &c. *The 4. point.*

IN these words is laid downe the last point; namely, what becomes of *Babel*, when being incurable shee is forsaken by the Church: she is *made ready for iudgement and destruction*. Here we may learne (amongst many others) 2. most worthy doctrines.

First, what the wicked get by persecuting, and banishing, and seeking to roote out Gods children: surely, euē nothing but the hastening of their own destructiō. The *Babylonians* cared not for the *Israelites* company: but as soone as they were gone, destruction came

vpon *Babell.* Whilst they stay, the wicked are spared: but whē they are gone, vengeance breaks out. Whilst *Lot* was in *Sodom* it perished not: Nay, (saith the Angell to him) haste thee awaie, for *I can do nothing till thou be safe from amongst* them(*u*). See, God the good King is more carefull to saue one of his own seruants, then to destroy a thousand enemies: but see their madnesse, they mocked and flowted this *Lot*, scorned him as a stranger, and many waies grieued his righteous soule, were weary of him, and his company, and tryed euery waie, to make him wearie of the Towne; for they held it worse, as long as he was in it: at last they haue their wills, and hee forsakes them; but with him their protection is gone, and now fire, and brimstone, falls from heauen on them. So, at this day do the wicked and worldly men: whom hate they, whom accuse they, whom abuse they, whom lie they in waite for, whom persecute they, whom would they destroie, whom banish they, whom are they weary of, but of the godly men? When they die, they bid them be gone, and wish that all were gone after them; not knowing (poor fools) that if these men stood not in the gap, the fire of Gods wrath had long since brokē out vpō them; and when they are gone, then they are well apayed, and are glad: But alas! what haue they gayned? euen as much as *Sodom* did when they had cast out *Lot*.

[u] Gen. 19. 22

Secondly, we may here learn what a feareful & dangerous thing it is not to be healed by spiritual Physick (that is) not to profit by the word of God, nor to bee conuerted from sinne, when God giues meanes. For what is this but an euident testimony of Gods heauie wrath, and a certaine forerūner of damnation? *Wilnot*

Ba-

Babylō *be healed?* then what followes but *destruction?* So in the newe Testament, *if our Gospell be hid*, (saith *Paul it is hid frō them that perish*(w). For as if at noon day any man say the sunne shines not, it is because hee is blinded and cannot see: so, if in the sun-shine of the Gospell, some see it not, but in the midst of that light liue in darkenesse, its certaine they are blinded by Sathan, and if they continue so are marked vp for iust damnation. A fearfull example we haue hereof in the sonnes of *Eli*, of whom the Text sayth, their Father hearing of all the euil they did, called them and reproued them, and gaue them good and ghostly counsell, able (a man would haue thought) to haue turned their hearts; especially comming from a Father, and from him that was the Iudge and Prophet of the Church: But all in vaine; for, notwithstanding, *they obayed not the voice of their father*: and mark the reason; *because the Lord would slay them*. Whereby its apparant, that there is not (ordinarily) a surer signe of a reprobate, then not to obey the voice and word of God, nor to profit by those meanes that God giues a man for his conuersion.

w 1. Cor. 4. 3

A matter of speciall vse to our Church, which hath so long enioyed the Gospell: but to you of this Citie especially, who haue long and liberally been fed from heauen, with abundance and variety of spiritual food. Therfore, euery one looke to thy selfe how thou profitest by these good means. For be assured, if any congregation or particular man haue vse of the meanes & profiteth not, but runneth on hardned in his sinnes; it is because he is a vessel of Gods wrath and prepared for damnation: but contrariwise, he that heareth and

yeeldeth, and obeieth, and repenteth, it is an vndoubted pledge to him of his ſaluation, layed vp in heauen aſſuredly for him. Therfore, let euery one take heed: for otherwiſe his lot will be like *Babylons*; of whome we here finde that becauſe all meanes vſed to conuert her were in vaine, therefore ſhe is now iuſtly deſtroied, and remains a monument of miſery, and a ſpectacle of Gods iuſtice, to all poſterities (*x*).

(*x*) Read, for this end, the 50. and 51. Chapt. of Ieremie, and other places of the Prophets.

Thus concerning the literall *Babylon* wee haue heard, 1. *How* Iſrael *would haue cured her.* 2. *How ſhe will not be healed.* 3. *How therfore ſhe is forſakē of the Church. And* 4. *How being paſt cure, ſhee is therefore deſtroyed.*

And hauing thus performed the firſt part of my task, namely touching the old & *literall Babell*: it now remaines that we come to the *Myſticall Babylon*; in and concerning whom, all theſe 4. are as true as in the former.

The

The Second Part, touching mysticall Babylon.

THat which we haue heard of the literal, is also true in the *mystical Babylon*. Mystical *Babylon* is the spiritual kingdome of darkenesse, the kingdome of Satan. And this kingdom is partly temporarie; which is the kingdom of Antichrist: and partly permanēt, and perpetuall; and that is the kingdom of Sin. That the kingdome of Antichrist, namely, the Church of *Rome*, is mysticall *Babylon*, I will not stand to proue, seeing it is granted by *Bellarmin* (a), compelled thereunto by the cleere authorities of some Fathers, but especially by the euidence of the holy Text in the Reuelation; where, by two notable arguments it is ineuitably concluded. For first, if the mysticall *Babylon* be the Citie *seated on* 7. *hills* (b) (as the Text sayth) then *Rome* is *Babylon*, which aboue all or anie Citie in the world, is so: and that not on seauen obscure or little hillocks, but seauen hills famously and notoriously knowen by name (c). Nor is it any thing worth, to say that olde *Rome* was indeede so seated, but that now it is shrunke into the plain of *Campo Martio*. For notwithstanding that it be true for the body of the town; yet diuers publicke

a Bellar. de Romano pontif. lib. 3. cap. 13. in resp. ad argu.

b Reuel. 17. 9

c *Mons Cœlius.*
Exquilinus.
Palatinus.
Viminalis.
Quirinalis.
Auentinus.
Capitolinus.

licke places where Antichriſt exerciſeth his authoritie and tyrannicall iuriſdiction, are yet to this daie on thoſe hils; as namely, & eſpecially, the *Lateran Church and Palace*: which Church one of their Popes hath by Bull & Charter made the head of all the Churches of the world; to wit *Gregory the eleuenth* (d) almoſt 250. yeares agoe: and after him *Pius the fourth* (e), and of late, *Pius quintus* (f) haue by publicke conſtitution confirmed the ſame: and in which Church or palace there haue been held by ſeuerall Popes, ſome xxxiij. prouinciall or nationall, & 5. generall Councells (g) all or moſt of them for the raiſing vp and eſtabliſhing of Antichriſts Throne: and in which the moſt horrible and hainous canons were concluded againſt God and his Church that euer were before: as (to name but 2.)

1. *That monſter of tranſubſtantiation, that the ſubſtance of breade and wine in the ſacrament ceaſeth, and is turned into the ſubſtance of Chriſts bodie & bloud* (h)
2. *That a King, an hereticke, not reforming himſelfe and his land, meaning to poperie, is to be depoſed by the Pope, his ſubiects to be diſcharged from his obedience: and his land to be giuen to Papiſts; to whom the popes gift ſhall be good and effectuall* (i).

This Church and palace, beſides many of inferior note, ſtands to this day on the hil *Cœlius* (k): and tho now the Pope for his pleaſure hath remooued himſelf ouer the Riuer to the Vaticane, yet in former times, for many hundred yeeres, (as *Blondus* himſelf confeſſeth) it was the principall ſeate of the Popes: which appeareth alſo by the verſes written vp & down the church; eſpe-

[d] Gregorius xj. vide conſtitut. pont. Rom. per Pet. Mathæum, inter conſtitut. Greg. xj. conſtit. 1. p. 61

[e] Vide eundem inter conſtitut. Pij. 4. conſtit. 19. pag. 454.

[f] Vide eundem inter conſtitut. Pij. 5. conſtit. pag. 618.

[g] Vide eiuſdē Mathæi commentaria in illam conſtitutionem Pij. 5. pag. 621.

[h] Vide Concil. Later. ſub Innocentio. 3. c. 1

[i] Concil. idem cap. 3.

[k] Vide Onuphrium in lib. de Eccleſijs vrbis. Et eundē Mathæum in loco citato.

eſpecially thoſe that are graue ouer the marble chaire, which is hard by the high altar where the Pope ſitteth at maſſe.

Hæc eſt Papalis ſedes & pontificalis:
Præſidet & Chriſti de iure vicarius iſti:
Et quia iure datur ſedes Romana vocatur:
Nec debet vere niſi ſolus Papa ſedere:
Et quia ſublimis, alij ſubduntur in imis.

Thus its apparant, his chief throne is vpō one of the 7. hils: and it is very obſeruable, that howſoeuer they make their ſucceſſion from *Peter*; and that therfore in reaſon his Church ſhould haue bin chief: yet that God may ſhewe to the world that their Citie is *the Whore that ſitteth on ſeauen hilles*; therefore, by Gods iuſt iudgement they are ſo blinded, that they haue made a Church and Palace, that is on one of the hils, ſuperior to that they call S. *Peters*, and haue given it not only prioritie, and precedence, but euen priuiledge & preheminence aboue S. *Peters*.

Another anſwerable reaſon out of the Text is; *That Citie* (ſaith the Text is *Babylon*) *which reigneth ouer the kingdoms of the earth* (l): but *Rome* & no other Citie, at that daie & long after, reigned ouer the world. Therfore *Rome* is that *Babylon*.

(l) Reu. 17. 18
(m) Rhemiſt in 1. Pet. cap. 5.

Seeing then the holy Text cleers it, the Fathers approue it, *Bellarmine* himſelfe grants it; and the Rhemiſts alſo (vpon condition we will yeelde that *Peter* was at *Rome*) doe willingly yeelde it (m): therefore wee will not ſtand vppon further proofe. And as for their diſtinction that *Rome* heathen is *BABYLON*, but not *Rome* Chriſtian: I anſwere briefely, that if heatheniſh *Rome* bee *BABYLON* in regard

of her sinfulnesse and persecution of the Saints; then this *Rome* is *Babylon* also, seeing in her sinfull abhominations and cruel persecutions, she is nothing inferiour to olde heathenish *Rome*, as may bee easily prooued & shewed at large, if this time and place required it, & as hath been alreadie shewed by diuerse learned writers, and (in good part) confessed by many of their owne. Now then to goe forward touching this mysticall *Babel*, I propound these 4. points to be considered.

1. *That we would haue* healed *her.*
2. *That she* will not *be cured.*
3. *That therfore we ought to* forsake *her.*
4. *That God will take iust* vengeance *on her.*

The 1. and 2. is past, the 3. is in hand, & the fourth is sure to come: its true wee would haue healed her; its most true shee is past cure, I hope it shall be as true that we shall quite forsake her; and the last hastens fast on, her destruction is at hand and sleepes not.

For the first. That we would haue cured the Papists, we dare call the world to witnesse, and appeale euen to God himselfe; and this not onely desired but endeuoured it by all good means, both in the daies of that renowned Q. *Elizabeth* of happie memorie, and in the present gouernment of our Souereigne that now is.

The meanes we haue vsed for their healing be diuerse. 1. By instructing, & informing them in the truth, & discouering their errours both by holy Scriptures, and by the ancient Fathers of the best & purest times. *Iewel*, *Fulk*, *Whitakers*, *Rainolds*, *Perkins*, and manie other, who now sleep in Christ, haue left behind them such testimonies of this truth as shall liue whilst the world

world laſteth, and neuer can be confuted, as appeares in that they haue not dared to anſwere moſt of their books to this day. Secondly, our continuall praiers for them, both publick, and priuate; in performance of which dutie, both our Church in generall, and all amongſt vs (that vſe to pray for themſelues) haue the teſtimony of a good cõſcience, that they haue not failed to indeuour their healing by this means. This our diligence in this duty, ſo ſhamed them for their negligence in ẏ ſame for vs, that 4. years ago they publiſhed at *Rome* a forme of Litanie, and publick praier, for the peruerting of the Realms of *Eng.* and *Scotland*, to Poperie (*m*). But by the waie let it be obſerued, that as when *Cain* left his frowning at his brother, and began to make ſhew of friendſhip with him, and entiſed him by fair words into the fields, then he harbored the heauieſt malice in his hart, & there ſlew him (*n*): So when theſe men had conceiued, and hatcht at *Rome* the pouder treaſon; then to make vs ſecure, and beleeue they loued vs, they framed prayers for vs, as tho the worſt thing they wiſht vs were our conuerſion; when as indeede they plotted the ſubuerſion of vs all. *Hee that ſitteth in heauen, & laughed* both *them* and hel *to ſcorn*, for that their deuiſe, knoweth we haue not dealt ſo with them. Wel, if their praiers heraſter come ſo accõpanied, let vs haue their curſes, and let their prayers turne into their owne boſomes. Thirdly, we haue indeuoured to heale them by our example, profeſſing and practicing our owne religion, daily in their ſight: & many of our fathers profeſſed it openly, euen in the times when they preuailed, and gaue their liues in the fire for it. And heerin the example of noble Queen

[m] Vide libellũ inſcriptũ Litaniæ & preces recitandæ p. fide catholica Romana in regnis Ang. & Sco. reſtituenda & propaganda, & eorundem vnitate cum eadẽ Ro. eccleſ. Romæ. & duaci. 1603

[n] Geneſ. 4. 7

ELIZABETH is worthie of eternall memorie, whose constant zeale to the truth was such, as that all her dayes they could not by their brags, and treasons, and curses, cause her once to feare them; nor by all their sleights, could euer win the least estimation with her, nor gaine an inch of ground in her heart: nay, her last Proclamation, not two Moneths afore her death, wounded them as deeply, or rather more then euer any one before. (o)

(o) See the proclamatiō published in Feb. before her death.

Fourthly, and lastly; wee endeuoured their healing, by deuising and enacting good and wholesome lawes against their errours, superstitions, impyeties, & seditious courses: somtime in iustice executing them, oftentimes in great mercy suspending them; thus trying all meanes that might possibly perswade or worke vpon them: and in this course (our State by wise foresight, and discreete managing the lawes; our Ministerie by instruction and confutation, and all by their prayers and example) did we continue to endeuor hir healing, all the happie daies of Q. *Elizabeth*.

But especially dare wee call the Lord to witnesse, that wee haue endeuoured her healing since the happie comming of his Maiestie to this crowne; wherein all the forenamed meanes haue beene vsed and one more: their errours haue beene most learnedly discouered and confuted, their bookes and libells aunswered; and if I may giue my iudgement of these daies, the skirtes of the Romish Whore were neuer better discouered, her grossest absurdities and fowlest impyeties neuer so cleerlie displayed, as haue beene by the Diuines of this present age. I spare their names, in regarde they bee aliue: and long may they liue,

to

to the happineſſe of this CHVRCH.

And beyond all meanes then vſed, and now continued, his Maieſtie hath vſed one more; namely, admirable lenitie, and extraordinarie patience towardes them, notwithſtanding all their ill deſeruings: which as it was alwaies great; ſo, ſince the helliſh powder-treaſon it is incredible: for he whoſe patience is not prouoked, and whoſe iuſt anger is not wakened by ſuch an attempt, ſure there is ſomthing more then ordinarily humane, in that man.

Neither do I think is there a King in Chriſtendom, that after ſuch a treaſon would haue left one of that faction in his kingdome, but onely his Maieſtie. Oh mirror of mercie! how famouſly in future ages ſhall this princely bountie be renowned! and how fit is he to be the Lords annointed, and to be the Lieutenant of that God *whoſe mercie is ouer all his workes*; ſeeing his mercie is ſo largely extended euen ouer his worſt deſeruing ſubiects. Thus Heauen hath ſeene it, euen the Lord himſelfe will witneſſe with vs, that as all his Church euery where ouer the world, ſo wee in *England* for our parts, would gladly haue healed *Babylon*, and haue done our full endeuour to that ende: But now alas ſee the effect of our labours, all is loſt; for *ſhe is Babylon*, and therfore paſt cure: *She wil not, & therfore cannot be healed.*

Som wil ſay this is harſh & bitter: but I ſay it is true, and therfore is not to be cõcealed: let her blame them that haue made her incurable, and not them that diſcouer it: and for me that affirme it, I craue not to be belieued, but rather to be reprooued, if the euidence of the fact do not fully proue what I haue ſayd.

To this end I will first lay downe a ground or two.

First that in former times there haue been great cõplaints of foule deformities in the Romish Church, made by men of great learning, and such as either are, or at least whom they say are, their owne: and these deformities not onely in priuate persons, but in the publicke bodie; not in the members only, but in the heade of their Church. I wil not stand to proue this, it being not the end of my purpose at this time: they that look into the monuments of elder ages do knowe this to be true; and whosoeuer will but looke into the Authors here in the margent named, will soone acknowledge it (*q*).

[q] Reuelat. Brigittæ passim. maxime. lib. 1. c 48. & 56. & lib. 3. cap. 27. & lib. 4. cap. 33 Et Bonauent. in Apologet. pro Franciscanis. & in reg. Frãciſci. quæst. 2. & 27. Et Bernardum in diuersis Epistolis. Et Vincentium Ferrar in suo prognostico cum mult. al.

Another ground: these deformities were so fowle and so apparant, that the Councels of Constance, and Basil, and (of later times) that of Trent, were called to this principall end, for the reformation of the Church both in the head, and in the members. For that of Constance, the Councell it selfe confesseth it in the publicke acts thereof more then once (*r*): and for that of Trent, howsoeuer they pretended it against *Luther* & his doctrine; yet it is confessed by a learned Bishop of their side (*s*), that it was wrought out and brought to passe at last, and after much resistance, *for the reformation of the Romish Church*, & euen of the Popes own Court, wherin there reigned at that time many abhominable things, as one of the better sort of Popes himself freely confessed (*t*). Vpon these grounds I proceed to lay downe 3. propositions, touching *the incurablenesse of Romish* Babel.

[r] Concil. Constant. sess. 1

[s] Espencæus in Titum, cap. 1.

[t] Adrianus 6. In orat. per nuntiũ suum facta ad Comitia imperialia anno. 1522.

1. That these Councels, assembled to reform and amend, did contrariwise establish diuers impious er-

rors

rors neuer before decreed in the world.

2. That those foule deformities in the Romish Church, both in the head and members, and both for doctrine and manners, that were in that Church before those Councells, and for the redresse whereof, those councells were called, did neuertheless, and yet do, continue vnreformed.

3. That since then, in steed of redresse and reformation of the euills then found, there haue contrariwise growen vp in their Church more horrible & hainous practices, and more erronious and impious doctrines then euer before; and at this day stand vnreproued and maintained by their Church. And these three propositions being proued, I hope there is none but wil confesse that the Romish Church, for ought that man can see, is *past cure*.

Touching the first, I proue it by a fewe particulars in steed of manie: and first for the Councell of Constance, that Councell decreed, 1. such decrees, as tend rather to the ruinating of all religion, and ouerthrowing all humane societie, then any whit to the curing of diseases either in the one or other.

For first, whereas it is knowen and granted, that Christ at his last Supper ordaining the holy Communion, did consecrate and giue it both in bread and wine, and commanded his Ministers after him, *Doe this* (u): and tho it cannot be denied but that the primitiue & antient Church did so receiue it, as Christ left it; yet for all that comes the Popish Councell of Constance, and calls it a peruerse fashion, and an ill order of those that giue their people the sacrament in both kindes: and do further decree, that,

(u) See all the Euangelists, & S. Paul. 1. Cor. 11 23. &c.

Not-

Notwithstanding Christ ordained, and the primatiue Church practiced it in both kinds: yet now to say that it is necessarie to receiue it in both, shall be heresie, and punished as heresie; that is, with death, and losse of lands, and goods, &c.

(w) Bellar. de Sacram. Euch. lib. 4. cap. 26

And howsoeuer *Bellar.* (*w*) much ashamed of the matter, wil needs that the *Non-obstante* is not referd to the institution in both kindes, but to the celebration after supper (and therfore accuseth *Luther* and others, as lyers for so reporting of the Councell) yet many others of his fellows make no bones to grant it: and if they all denyed it, the very words themselues of the Canon are plaine inough.

Now, thus to decree and make a Canon contrarie to the direct institution & commandement of Christ; what is it but to controll Christ himselfe, and to weaken the certainty of all truth and religion? Secondly, whereas there can be no firme societie amongst men, if othes and couenants (especially made by publicke persons) be of no force, and therefore God himselfe would haue the Israelites oath *to the Gibeonits*, performed, thogh it was craftily extorted (*x*); & after seuerely punished *Saul* in his posteritie, for the breach of it (*y*): yet the Romish Councell in this latter age hath decreed, that

(x) Iosh. 9. 19
(y) 2. Sam. 21. 1. 2.

(z) Concil. Constant. sessione. 19.

(*z*) Though the Emperour or King giue a safe conduct, to one accused of heresie, to come to a Councell or Disputation, &c. and tho he bind and confirme that safe conduct with any bonde whatsoeuer; and tho he would not haue come, but vpon the assurance of the safe conduct: Yet (*hoc non obstante*) this notwithstanding, hee may

may bee taken and proceeded against and burned as an hereticke, without anie preiudice to the Catholicke faith, &c.

If this bee good diuinitie, that Oathes and Couenants to hereticks are of no force, & binde not the makers; then it is in vaine for men to haue anie dealing one with another: for if oathes bee once of no force in any one thing, they will in time be weakened in all things.

Thus this Romish Councell that should haue amended, hath contrariwise decreed two conclusions of monstrous impyetie: and such, as (for ought I could euer see) were neuer till then decreed nor receiued; no, not in the Romish Church it selfe.

But is this reformed since? No, saith a great Spanish Bishop (*a*), (more then a hundred yeares after this Councell); it is so farre from beeing altered, that contrariwise, by the authority of this decree, it is now a rule in our Church that faith made to an hereticke, by a priuate man, is *not to bee kept*; no, nor if it be made by a Magistrate, as (sayth he) is prooued by the practice of the *Councell of* CONSTANCE. Marke howe they are healed: afore it was true in publique persons, now it is true in priuate men also: afore it might bee broaken without anie fault; but nowe it may not bee kept. See howe *Babylon* is cured.

But the Councell of *Trent* is of latter times: hath not it done much good and reformed much ill? Nay on the other side, it hath decreed and made 2. Canons to the high disgrace of holie SCRIPTVRES, and much derogating from the soueraigne

(a) Simancha. Institut. cathol. cap. 45. art. 14. edit. Hispan. Fides data hæreticis a priuato non est seruãda, nec a magistratibus data seruãda est hæreticis: quod exemplo Concilij Constantiensis probatur: nã Ioh. Huss. & Hieronimus eius discip. legitima fãma concremati sunt, quãuis promissa illis securitas fuisset.

authority thereof; which til then were neuer decreed, not in the darkest times of poperie, when her ignorance and superstition was without all controll: As namely, first (b),

(b) Concil. Trident. sess. 4

That the Apocriphall Books of Tobiah, Iudith, *and the rest, shalbe held & receiued, of as authenticall and Canonicall authoritie, as anie parts of holy Scripture, whose authoritie was euer sacred.*

This wrong was neuer offered to the holy Scriptures before: neither was there euer any Popish generall Councell, so presumptuous afore this of *Trent*, that euer durst adde more books to the sacred Canon, then we receiued from the Church of the old Testament. Some bolde Papists say, that the *Florentine* Councell, before *Trent*, did make them Canonicall: which if it had, it had bin little materiall, seeing it was but a small time before Trent, scarce 100. yeares: but the truth is, it did not; and therefore *Bellarmine* and *Coccius* are more careful of their credit, and wil not affirme it (c). So that its cleere, there neuer was generall Councell that made them Canonicall before Trent, nor anie prouinciall but one (d): and they are not able to bring one Father that helde them so within 400. yeares after Christ, nor very manie after till of late; and contrariwise we are able to proue, that all the Fathers for 400. yeares did reiect them, and many after; yea, the greater part of all learned Papists themselues till the Councell of *Trent*. And thus wee see how Romish *Babylon* is still the elder the worse: But this is not all: a Romish Councell will neuer meete for one euill. Therefore secondly they decree (e),

(c) Bellar. lib. 2. lib. de verbo dei. Coccius in thesauro cathol. tom. 1.

(d) Concil. Carthag. 3.

(e) Concil. Trident sess. 4.

That

That in all Disputations, Sermons, Lectures, and to all other purposes, that Latine translation called the Vulgar, shall be helde the authenticall Text, & that no man presume vnder any pretext to refuse it.

Here is a strange decree, that the streame shall bee of more vertue then the Fountaine, a translation of more authoritie then the Originall. The former ages neuer heard of this indignitie: but whensoeuer doubt was made, or difference found, recourse was forthwith had to the Originalls for the determining of the matter. Many learned Papists are ashamed of this, if they durst vtter it. *Bellarmine* and *Coccius* doe bewray it by their slight handling of the matter; for they would gladly prooue if they could, that *Hierome* was the author of that translation: but as for the magnifying of it (whosoeuer was the translator) aboue the Originalls, they are wiser then to venture their credits vpon so false a matter, and therefore do wholly leaue it vpon the credit of that Conuenticle that concluded it. Neither do I wrong, to call it a Conuenticle: for tho I should grant the whole to be a Councell; yet the number that past this bill was so small, that I may safely call it a Conuenticle. For as an ill motion may pass in Parliament betimes in a morning before all the house be set, so was this bil caried at *Trent*. For whereas the Councel in his fulnes consisted of 300. or more that had voice of decision, they took the aduantage at the beginning of the Councell, and caried these two bills when there were scarce 60. in the house (whereof how manie went against them is vncertaine) for the Pope durst not (for one of his Crowns) haue put those

two bils, especially the latter, to the ful house: for how would they haue entertained it then, when as they had libertie of speech against it, who since their tongues were tyed and the bill passed, yet haue dared (and some of them who were of the Councell themselues) euen to resist the decree, and haue taken so contrarie a course themselues in expounding the Scripture, that howsoeuer they were tolerated for their learning whilest they liued; yet being dead, their books are eyther purged, that is altered, or els reproued: So that its apparant to all that will vnderstand, that this decree was so far from being established in any former ages, that it is euen misliked of many of the better sort of themselues now that it is made.

Arias Montanus, Sixtus Senensis, Oleaster, &c.

And thus I hope wee haue cleered it, that these two Councells, called in the corrupt and declining times of the Popish Church, in shewe to haue reformed it, haue been so far from that, that contrariwise they haue cõcluded diuerse enormous impyeties that were not before: Then is not the Romish *Babylon* well cured?

I hasten to the second Proposition: which is, that the deformities that were before, both in doctrine and practice, both in heade and members, and manie whereof were complayned on by some of themselues, doe yet remaine without redresse or reformation.

For the demonstration of this Proposition, I might inlarge my selfe into many particulars; but I will insist but vppon fewe: and those I shall produce shall not bee trifles, nor triuiall; but of great moment, euen touching the mayne and morall duties

which

which a Chriſtian man oweth to his God; and which to denie, is to denie God, to falſifie his word and nullifie his lawe. And to this ende, it were no harde matter, to paſſe through the moſt of the tenne Commaundementes of the Morall and eternall lawe: But I will ſtande vppon ſome fewe of the principall.

In all which, my courſe ſhall bee faireſt for them, and ſafeſt for my ſelfe: for I will not relie vppon the credite of any reporter nor other writer, how great ſoeuer his authoritie bee; but produce the recordes themſelues, and the authenticall originalls of their owne bookes, as they ſtand at this day allowed by authoritie.

Now, therefore whether the Romiſh *Babylon bee yet cured* or no, let the Chriſtian world iudge by theſe particulars:

The pride of the Romiſh Antichriſt in times paſt, was ſuch, that hee exalted himſelfe, at leaſt ſuffered himſelfe to bee ſet in the throne of God; yea, and to be called of men *God*, and *their Lord God* (1): and this not onely in priuate Authors, but euen in his own *Canon lawe*: theſe be the wordes in the gloſſe vpon the extrauagants (*f*);

(1) The firſt wound; *The Pope is a God, and their Lord God.*

(f) Extrauag. Iohānis 22. tit. 14. cap. 4. Cū inter. in gloſſa Credere autē Dom. Deum noſtrum Papam conditorem huius Decretalis non potuiſſe ſtatuere prout ſtatuit, hæreticum cenſeretur.

To beleeue that our Lord God the Pope, the maker of this Decretall, may not decree it as hee hath; may bee iudged hæreticall.

The wordes are plaine inoughe. But if anie man ſay this is but the gloſſe, and not the text: I anſwere; firſt, that the gloſſe is of greater authoritie

amongst them then any, or then many Doctors. But further, what if we finde as much or worse, out of the very Text of the Popes lawe it selfe? Look in the Decree the 96. distinction, there the Pope himself frames this argument, writing to the Emperor against them that would call his Holinesse to account.

Decret. dist. 96 cap. satis euidẽt ostenditur a seculari potestate nec solui prorsus nec ligari pontificẽ posse, quem cõstat a Constantino Deum appellatum, cum nec posse Deum ab hominibus iudicari manifestum sit.

Its certaine that the Emperour *Constantine* called the Pope God.

But its as cleere that God may not bee iudged of men. *Ergo* the Pope may not be iudged of anie man.

Thus the Pope that canonizeth so many men and women Saints, hath heere taken paines to canonize himself a God, both in the Text and glosse of his own lawe: his glossers call him their Lord God, and hee is content to take it to himselfe. *Constantine* (he saith in the text) cals him God, and he is content both to take it, and make good vse of it. Whether this bee not *Herods* sinne (*a*) at least, let him looke to it, but let vs goe forwarde. Heere *Babylon* is sicke of a deadly euil: but is she healed? I wish she were: but I cannot shewe it. (2) If any say shee is, then let him shewe me that Pope, or name mee that Writer, Doctor, Inquisitor, Bishop, or any other, who by commandment or authoritie, or but with the approbation of the Pope, hath confuted, or but as much as reprooued this blasphemie; or shewe any that hath reprooued it, whom they haue not blamed or condemned. But that *shee is not cured* in this point, I can make it apparant. For looke in the *Canon lawe* reuiued and as they pretende reformed and reprinted of late (*b*) by the authoritie

a Acts. 12.

(2) *The first wound not healed.*

(c) Vide Corpus iuris Canonici, iussu Gregorij 13. emendatum & editum, anno 91. dist. 96. cap. 7.

and with the approbation of the Pope vnder his bull: where though many things be altered, or taken out that made against the Popes ptimacie: yet this that makes so much against Gods holy Maiestie is not in one point helped, nor in one word altered, but still this is good and Catholicke Diuinitie in the popes lawe, that

The Pope is God, and therefore may not bee iudged of men.

But will you haue yet better euidence, that *She is not cured?* Hearken a little: A great Italian Doctor, no lesse then a Bishop, writes thus to the Pope himselfe (for to the Pope either the Authour or his Nephew dooth dedicate it) some three or foure yeares agoe (c):

From the Pope as from the Head there doe flowe into the whole bodie of the Church, that is, into the whole Christian world, spirits or spirituall life, yeelding the feeling and fruite of heauenly graces, and effectuall motion to eternall happinesse: therfore hee is worthily called (as God is) most holy & most blessed, and is worshipped and adored as a God of all christian men.

Loe heere as bad or worse then the former: *the Pope is such a Head of the church, as infuseth spirituall life, and heauenly grace into the body of the Church* (Doth Christ himselfe anie more?) and *he is worthily worshipped as a God*. And this dooth Pope Clement the 8. suffer to be spoken and written of him, and not 4. yeares agoe to be printed vnder his nose at *Rome*, and thence to bee sent ouer the world: &

(c) Vide Adoardum Gualādum Episcopū Cæsenatem, de morali & ciuili facultate, lib. 14 cap. 3. A Papa tanquā a Capite in vniuersum Ecclesiæ corpus, hoc est in omnem Christianā Remp. spiritus influunt, cælestium gratiarum sensum fructumq; præstantes, & efficacem motū ad sempiternam beatitudinem. Merito igitur sanctissimus & beatissimus appellatur & adoratur & colitur. Liber impressus est Romæ. 1604. & Clementi 8. Papæ dicatus.

now iudge, is not Romish *Babylon* well healed? nay, rather alasse, doth not her wound fester and rankle more and more? Well then seeing this is the Romish doctrine and practise, both olde and newe, both long agoe and now present, let vs make a little vse of it.

First, wee see heere good reason, why a Papist should holde the Pope aboue a Councell, and euen the holy scripture it selfe: for the Pope is God; and wee knowe that GOD is aboue the scripture.

Secondly, why also the Pope holdes himselfe aboue kings: for hee is God, and GOD is King of kinges: in a word, no maruell why hee should take appeals from all the world, weare a triple Crowne, bee caried on mens shoulders, giue his foote to be kissed, dispose of kingdomes and kings at his pleasure; for hee that is God may do more then all these. And surely, we Protestants must needes grant, that as truely as he is a God, so lawfully may hee do all these. All these vses are as good as that is the Pope himselfe makes, when hee sayth: *God may not be iudged by men; but I am God, and therefore may not bee iudged by man:* these bee his arguments: but now hee shall giue mee leaue to make but one for him and his fellowes.

The God that admitteth *another Lord God*, and to bee worshipped as God; is not the Lord Iehouah, the true God: *for the true God, is God alone* (d): but the Papists God admittes of another Lord God, and to be worshipped as God, therefore hee is not the true God. If they denie the *Maior*, they denie scripture: if the *Minor*, they denie their doctrine, and their owne bookes:

(d) Deut. 6. 4.

bookes: if they graunt both, they are worthy of the conclusion.

I would end this: but I cannot omit to make one vse more of this their doctrine. It hath been made a question amongst them, whether the Pope might not emptie all Purgatorie, if he see cause; and no maruell: for he being God, surely (if there be a purgatorie) God can emptie it. Now to conclude, all these doe but equalize the Pope with God: but what if *hee haue made himselfe greater then God* (3)? I will be but the relatour, let the Reader iudge. Almost two hundred yeeres agoe, hee did with publicke authoritie and after long examination, by a great Cardinall (*e*) and other Commissioners, approue (*e*) & after suffered to be published to the World, a booke in latine, called

The Reuelations of Saint BRIGITE.

Where it is dogmatically deliuered and as a matter without question, *That Pope* Gregory *by his prayers lifted the heathen Emperour Traiane out of hell* (*f*): and another long afore, (whome they pretend also to bee theirs) deliuereth it more amplie, adding further that God answered the Pope thus: *I haue heard thy prayers, and I grant mercy and pardon to Traiane; but see that thou hereafter offer me no sacrifice, for an vngodly man* (*g*). From hence I offer them this argument to thinke on: The true God neuer deliuered a damned

(3) The secõd wound; *The pope hath done more then God.*

(e) This Cardinal was Iohãnes de turre cremata: as appears in the prefaces before the book of the Reuelations of Saint Brigit.

(f) Posseuinus, in apparatu sacro. lit. B. to. 1. Brig. Reuelationes diligẽter examinatæ & approbatæ à viris doctis fuerunt.

(g) Reuelationes Brigittæ lib. 4. cap. 13. Bonus Gregorius, oratione sua, etiam infidelem Cæsarem eleuauit ad altiorem gradum.

s Damascenus in ser. de mortuis adiuuandis: Cum enixè Deum precaretur Gregorius pro salute Traiani, annis ante sua tempora fere 500. defuncti audiuit vocem diuinitùs allatam, dicentem, preces tuas audiui, & veniam Traiano do: tu vero deinceps pro impio hostiam mihi ne offeras.

ſoule out of hell? but the Pope hath deliuered a ſoule out of hell: therefore he hath done that, that GOD neuer did, nor for ought that is reuealed euer will doe.

Heer is a ſoule wound, but is this healed vp? No, (4) this booke ſtands allowed by the Pope: and in his Catalogue of the bookes which hee forbiddes to bee read (*h*), where many a learned and godly booke is condemned, this is not toucht; and therefore, as *Poſſeuine* himſelfe (a Ieſuite) grants (*i*) not 2. yeares agoe, not onely the booke ſtands vncondemned, but this foule blaſphemy vncontrolled: and to ſhewe that the head of *Babylon*, namely the Pope is incurable, let it be obſerued, that tho many particular learned Papiſts (*k*) haue miſliked, and condemned it as far as in them lyeth; yet to this daie was it neuer condemned, nor the book forbidden or amended by the Pope: ſo vnwilling is *BABYLON to be healed* of her wounds.

(4) *The ſecond wound not healed.*

[h] Vide Indicē lib prohib per Clem. 8.

[i] Poſſeuinus loco citato.

[k] Mel. Canus. lib. 11. c. 2. Bellar. de Purgat. lib. 2. cap. 8. Blaſ. Vieg. in Apoc. c. 6. comment. 3. ſect. 3. Baronius annal. circa temp. Traiani.

Yea, the Pope is ſo farre from healing it; that contrariwiſe, he ſuffred a Spaniſh Dominican Frier to defend it, and that not in word, but writing, not priuatly, but openly: not in a corner of the World, but to come to *Rome* within theſe fewe yeares, and there euen to write and publiſh vnder his noſe, and by his authoritie, an Apologie of this blaſphemous fable, endeuouring to proue it by many arguments; *That Gregory did deliuer Traian out of hell* (*l*).

[l] Alphonſus Ciaconus Romæ edidit.

[m] Hanc Apologiam vti & hiſtoriam validis refutat argum. Bellar. lib 2. de purgat. cap. 8. vt & Mel. Canus eandem antea improbauerat hiſtoriam, &c. hæc d em Poſſeu. in pra.

Thus tho it containe neuer ſo great an impietie againſt God; yet, becauſe it tendes to the magnifying of the Popes power & prerogatiue (let as many learned men as will ſpeake againſt it, m) it ſhall ſtand and

bee

be maintained: so true it is that *Babylon* will not bee healed of her deadliest wounds. And wonder not tho I call them deadly; for consider of these consequences: The Pope deliuered a soule out of hell, therefore he did that which God neuer did. Again, therfore there may be redemption out of hell. Againe, therfore the Popes praiers did that which Christs praiers neuer could do: againe, Christ sayth, *I pray not for the world* n): the Pope saith, but I do; *Ergo* the Popes pity & charitie is more then Christs: Alas, alas, is *Rome* the *holy Church*, and sees not these blemishes? Is she the *liuing Church* and feeles not these wounds? nay rather, is she not that *Babylon that will not be healed?*

n) John. 17. The world, that is for the wicked & damned.

But to conclude: all this is the worse because hee hath razed out manie sentences, and passages out of manie Authors, wherin he thought himselfe and his seat to be wronged (*o*); but this that so highly dishonoreth God himselfe, he can patiently suffer: but had he beene as zealous of Gods glory as carefull of his own, then he that forbids *Espencæus* his commentaries on *Titus* till they be purged, and the book called *Onus Ecclesiæ* (absolutly without any limitatiō) because they touch his freehold too neere, would also haue forbidden *the Reuelation of* S. *Bridgit*, til this foule blasphemie had been purged out: which, seeing he hath so carelessly and wilfully neglected, (tho his Catalogue of forbidden bookes hath so often been renued *p*); it appears what an vnworthy Vicar of God hee is, who lookes onely to himselfe, but suffers his master to bee dishonored before his face: Therfore, *Arise, O Lord, maintaine thine owne cause.*

Apologiā pro historia Traiani quem precibus Sancti Gregorij ex inferno aiunt quidam in cælum ascendisse: hæc Possev. Iesu in apparatu sacro tom. 1. litera A.

o Ludou. viues: Ferus, Erasmus, Stella, Oleaster Espencæus and infinite others.

p It was first made by Pius 4. and so since cōtinued renued & augmēmented til Clement the 8.

Well then, seeing this wound is incurable, let vs

leaue it rankling & come to another. Some 120. yeers agoe, an Italian Frier wittie and learned, as the most in those daies, a principall Preacher and as famous in his time as *Mussus*, or *Panegirola* in these latter, by name *Bernardinus de Busto* (q) preached this doctrine publikely, after wrote it, & sent it to *Alexander* the 6. and vnder his name published it,

That God hath diuided his kingdome with the Virgin Marie. (5).

(9) The third wound; God hath diuided his kingdome with the Virgin Mary: And that a man may appeal from Gods iustice to the Mercy of the Virgin Mary, because God hath kept iustice to himself but committed his mercy to his Mother.

The impiety is so execrable and seemes so incredible, that I will put downe the words out of the booke it selfe, as it was dedicated to the Pope.

A man may appeal to the Virgin Mary *not onely from a Tyrant, and from the Diuell, but euen from God himself. Namely, whē he feels himself grieued or oppressed of Gods iustice: which was signified in the* 5. *of* Ester, *where it is sayd that* when king *Assuerus* was angry at the Iewes, Queene *Ester* came in to please and pacifie him: to whom the king answered; whatsoeuer thou askest me, tho it be the halfe of my kingdome, I wil giue it thee. *Now, this Empress prefigured the Empress of heauen*, with whō God hath diuided his kingdom: *For whereas God hath iustice and mercie; Hee hath reserued Iustice to himself to bee exercised in this world: and hath granted Mercie to his Mother: therefore if any man finde himself agrieued in the Court of* Gods iustice, *let him appeale to the Court of the* mercie of his Mother.

q Bernard. de busto Marial. par. 3. ser. 3. pag 96. editionis Lugd. anni. 517 Licet ad Mariā appellare a diabolo, a Tyranno, imo a Deo, si quis a Dei iustitia grauari se sentiat. quod significatū fuit Hester 5. vbi dicitur quod cum Rex Assuerus Iudæis esset iratus, Regina Ester ad ipsū placandum accessit: Cui Rex ait, etiam si dimidiam partē regni mei petieris dabitur tibi: ista ergo imperatrix figurauit imperatricem cœlorum, cum qua Deus regnum suum diuisit. Cum enim Deus habeat iustitiam & misericordiam, iusticiam sibi retinuit in hoc mundo exercendam; Misericordiam vero matri concessit: ideo si quis sentit se grauari in foro iustitiæ Dei, appellet ad forum misericordiæ Matris eius.

What

What is this we heare? do there lie appeales from God? and from God to a creature? is Gods Iustice such, as a man may iustly be agrieued at it? and further, is God kingdome diuisible? and hath God indeede diuided his kingdome? and diuided it with a creature, yea with a woman? and hath God graunted his Mercie from himself to a creature? wee may say with the Prophet, *Oh heauens be astonied at this*: and let all Christian harts tremble to heare such blasphemies: & yet these be good doctrins in Popery, fit for their pulpits, & their people, and after they be preached worthy to bee published to the world. Surely, if they grant these bee false doctrines, then blame & shame belongs to the papists that preach thē, write thē, publish them, and allow thē for Catholick doctrine: but if they stand to thē as true, then mark what consequences will follow vpon them: first it is here taught, *that a man may appeale frō God*. Hetupon this argument is easily framed, but I beleeue not so easily answered;

Poperie teacheth there lies no appeale frō the Pope (r): *and here teacheth that their lies appeale frō God.*

But in reason, he and themselues grant, he from whom no appeal can lie, is greater then he from whom one may (s).

Ergo, *by popish doctrin the Pope is greater then God.*

This conclusion is inevitable, if their doctrine be true. Againe, here it is taught that *we may appeale from God to the Virgin Marie*. If that be true, let them answere this argument;

He vnto whom appeale doth lie from another, is greater then hee from whome it is made; this is their owne doctrine (t).

(r) Cōmunis opinio canonistarum, & doctorum.

(s) Decret. caus. 2. quæst. 6. cap. 9. prouocandum est ad eos Iudices vbi est autoritas maior.

(t) Pet. Mathæus in comment. suis super constitut. a Pij. 2. pag. 120. lege tum pontificia tum ciuili decretum esse scimus appellationem non deuolui nisi ad superiorem. l. præcipimus. C. de appellat: & appellationem illam ratam haberi, qua à Minore ad Maiorem appellatur ergo appellamus a Concilio ad papam, non econtra.

But from the Lord God appeale doth lie to the Virgin Marie. Ergò, *shee by popish doctrine is greater then God.*

If this conclusion be heresie and blasphemie; then *Bernardine de Busto* his bookes are to bee burnt, and yet they are both allowed and commended by the Romish Church(*v*): But let vs go forward.

(v) Bernardinus de Busti, scripsit de excellentijs Reginæ Cæli Cõmentarium siue vberrimum & eruditissimum rosarium & complures alios sermones plenos pietatis & bonarum rerum: sic Possev. in apparatu sacro to. 1. Litera B.

Thirdly, here it is taught, that *God hath diuided his kingdome with a creature, euen with a woman*: This being true here wee learne many pointes.

First, the reason why they call her in their Seruice booke allowed by supreame and soueraigne authoritie, *Reginam Cælorum*, the *Queene of heauen* (*w*); for shee that hath gotte possession of the halfe of Gods kingdome, may well and worthily be held *the Queene of heauen.*

(w) Vide Missalia, Breuiaria & officia vltima & correctissima.

Secondly, heere is a verie good reason, why the Church of *Rome* keepes the Bible from the vulgar people, and will not haue it divulged in their Mother tongues: for if they had it in their owne tongues, they would startle at this doctrine, and when they hearde it deliuered in Pulpit, that God had diuided his kingdome, would soone haue sayde, that is false doctrine: for the Psalme sayth, *The kingdome is the Lords* (*x*): and *Dauid* in his thankesgiuing, at the preparation for the Temple building, confesseth to God; *Thine O Lord, is greatnesse, power and glorie, eternitie and Maiestie; Thine O Lord is the kingdome, and thou excellest ouer all* (*y*): and if the Frier had obiected, that the kingdome indeede is Gods, yet not so, but he may diuide it to another: then they would haue answered, that cannot bee: for hee himselfe saith,

(x) Psal. 22. 29.

(y) 1. Chron. 29. 11.

saith, *I am the Lord, &c. My glorie, I will not giue to another* (z): and if hee still obiected, that was true in the olde Testament, when there was none capable and worthie of this honour, because then the Virgin *Marie* was not; they would readily answere, that in the newe Testament after the Virgin *Marie* was, and after shee was the mother of Christ, Christ her sonne speakes to *God his Father*, (but not to *her his Mother*) *Thine is the kingdome, powre and glorie* (a). The kingdome is Gods: and how longe? (not till shee bee assumed and crowned in heauen, as they say, but) *for euer and euer.*

(z) Esay. 42. 8

(a) Matth. 6. 13

And whereas they further teach, that hee hath kept Iustice to himselfe, but *commited mercie to his Mother*: they would crie out vpon that doctrine and him that taught it; and tell him that they finde it sixe and twentie times in one Psalme, that *Gods mercie indureth for euer* (b), *and that his mercie is ouer all his workes* (c): if ouer all, then ouer her also, or else shee is not of his making: and if his mercie bee vpon her, without which shee could neuer haue beene saued: then how dare any say, that *Mercie is Hers, and not Gods?* and if *mercie bee Gods*, and that mercie of his *endureth his*, (not for the time of the olde Testament onely, but) *for euer*: Then it is foule and false doctrine to say, that now since Christ, God hath resigned vppe mercie from himselfe to a creature: thus would the people come vpon him that taught this doctrine, and vppon the Romish Church that alloweth it: and therefore doth not that Church wisely, to keepe the people from reading the holy Scriptures?

(b) Psal. 136. in euerie verse.

(c) Psal. 145. 9.

Thirdly,

Thirdly, seeing it is doctrine currant in the Romish Church, that God hath giuen vp mercie from himselfe to the Virgin *Marie*, here is a good defence of their Ladies Psalter (*d*): wherein they turne the Psalmes from *Dominus* to *Domina*, from GOD to our Ladie: and when *Dauid* saith, Lord haue mercie on mee; they say, O Lady haue mercie on mee: and in thee O Lady is my trust. They say this was compiled by *Bonauenture* (*e*): but tho hee liued in ill times (*f*), yet his other writinges giue cause to hope hee made it not: for hee saieth, that *wee must take heede we so inlarge not the excellencie of the Mother, that wee diminish the glorie of the sonne* (*g*). Sure hee that sayde so, would not bee so lauish and careless of Gods glorie, as to turne the Psalmes from him to a creature.

Fourthly, here wee see the reason why the Popish Synagogue do maime the Lords prayer, leauing out the conclusion, *For thine is the kingdome and power and glorie for euer and euer* (*h*). For if the kingdome bee diuided, then it is not *all his for euer*: no maruel therefore, though they will haue their *Pater noster* in Latine for their common people; for if it were in English, there is none so simple but would see their vngodly dealing.

But to conclude, (leauing this robberie and sacriledge in cutting off part of the Lords prayer, for another place and purpose) it is here euident that no Papist in the World can with a good conscience say the whole Lords prayer. For if God haue now *diuided his kingdome*, then how can hee say with *Dauid* in the olde testament (*i*), and Christ in the newe (*k*): *Thine O Lord*

(d) Vide officia, & Psalteria beatæ Mariæ Virginis cuiuscunque generis seu impressionis.

(e) Bonauenturæ opera omnia excusa fuere Romæ in Vaticano: in parte 2. (inter alia) est Psalterium beatæ Mariæ virginis ab ipso cõpilatũ, hæc Possev. in apparatu sacro, litera b. to. i.

(f) Circa annũ. 1272. in concilio Lugdunensi sub Gregorio 10 Bonauentura obijt. Possev. in loco citato.

(g) Ex Perkinso in suo problemate, pag.

(h) See the Rhemish Testament in Mat. 6 and Luk. the 11 & al their Missals & breuiaries, Manuals & allowed primers: in all which they cut short the lords praier, leauing out the wordes of the conclu86, for thine is ỹ kingdom &c.

(i) 1. Chr. 29. 11

(k) Math. 6.

Lord is the kingdome for euer: therefore hee must either alter the Lords prayer and say, *Thine is halfe the kingdome, &c.* or neuer say it at all: or else curse and detest his owne teachers that *write*, and his Lord God the Pope that *alloweth* such doctrine. Alas, poore soules, what should a simple honest hearted Papist do in this case! See therefore in what pitifull state they liue, who haue subiected themselues to such teachers.

Lastly, let it bee obserued that here they teach, that there bee in spiritual matters touching the soule 2. diuine Courts: the one of *Iustice*, and that is *Gods*; the other a *Chancerie*, a Court of *Mercie*, and that is *Maries*; these bee their verie wordes: and further, that *if any man feele himselfe agrieued in Gods Court of Iustice, let him appeale to the Court of mercie of his Mother*: Oh strange diuinitie! Canne Gods iudgements bee vniust, or his proceedinges erroneous and vnequall? If they bee not, then why do they talke of appealing to a higher Court? for why do writtes of error lye from one Court to another, but that it is presupposed that they may erre? and why is there a *Chauncerie*, but that the rigour, and extremitie of the Lawe may bee mitigated? But if the Scripture say true in the text, *Righteous art thou O Lord, and iust in thy iudgements*; (*l*) then this is blasphemie of a high nature, that there needes a Chancerie to rectifie his proceedinges and mitigate his Iudgements. But as for this doctrine, that *the Chauncerie or Court of mercie is not Gods, but his Mothers, and that therfore Gods iudgmẽts are to be mitigated by another, and therefore that shee and her Court are in this respect*

(l) Psal. 119. 137.

aboue God and his Court. These blasphemies are so execrable and odious to Christian eares, that I hope there is not a papist in this kingdome, that professeth to know and serue God, but his heart hates them and all that hold them.

Against all this, what can bee obiected but this: that he, being a priuate man, spake & wrote out of his priuate iudgement; but this is not the generall doctrine of their teachers, nor their Church. I aunswere, if none in the Worlde taught this, but this one Frier; yet how manie soeuer knowing it, doe approue, commende, or defende it, or if they doe not reproue and condemne it, it is iustly to bee called their doctrine, and by the lawe both of GOD and man, it is their sinne as well as his (*m*). Shewe mee then that Pope, Bishop, or Inquisitor, that hath condemned this Blasphemie, or this booke for it. I produce a Pope that allowed it, namely, *Alexander the sixt*, who suffered it to passe vnder his name, to the viewe and reading of the world (*n*): let them bring one Pope since, that hath condemned it: or shew one writer (not reproued by them) that euer reprooued it, or (not condemned by them) that euer condemned this blasphemie; if they do not this, then it is apparant that in this wound, *Babylon is not yet healed*.

But for better euidence, that shee lies rotting in this her filthinesse, and incureable in this wound (*6*): *Posseuine* the *Iesuite*, their great and allowed *Censor* of all Authors, giues his publike censure of this booke, to bee *Sermons of the excellencies of the Queene of heauen, and full of learning and godlinesse* (*o*). And this his

(m) By the law of accessaries thee that any way approues, or knowing it and hauing a calling to it, reproues not a sinne, makes himselfe guiltie of the sinne: but the Romish Church, that is, the Pope knoweth this hainous blasphemie; and saith, that hee hath authoritie to condemne all such: therefore, hauing not done so, but contrariwise, approuing it, is guiltie of it.

(n) Vide dedicatoriam Epistolam Marial. Bernard. de Busto. editionis Lugdunensis, anno 1517.

(6) *The third Wound not healed.*

(o) Vide Possseuinum in apparatu sacro, tom. 1. in lit. B in verbo Bernardinus.

his censure, no man that knoweth the present state of their religion, canne deny but that it is the censure of their Church, and ought so to bee reputed: for that worke of *Possevines*, was attempted, continued, and finished, and printed and reprinted with as publike and generall allowance as any thing can be (*p*).

And yet for better euidence, that *shee is not healed*, nor reformed at all: let it bee obserued, that this booke is of so much estimation amongst them, that it hath diuerse times beene reprinted since *Bernardine* the Author set it out: as namely in my knowledge once at *Brixia* in *Italie*, almost twentie yeares agoe, in three volumes, corrected and amended as they pretend (*q*).

But that this impious doctrine is not amended, I will make it euident: for of late, euen this present yeare, this booke and all his other workes were againe printed at *Colein* in *Germanie* in three volumes (*r*). Which when I perceiued out of the last Catalogue, I could not rest till I had obtained this new impression from *Coleine*, hoping that now at last they had (for shame) righted this cause of God, and razed out that hainous blasphemie: but hauing perused it, I see to my griefe, that *they will not bee healed*; for there the very same words and doctrine, stand vnreproued vncontrolled, vnaltered: nay, not so much as hauing a Marginall note to explaine them: but they are let to passe as good, holy, and Catholicke Romish doctrine. And that this is true I here pawne my credit to this honorable assemblie, and will bee ready to iustifie it to any (desirous to be informed in the particulars) by shewing the bookes themselues, both new and old. Which being so, I hope no man will denie, but that it is appa-

(p) Vide approbationem Claudij Aquauiuæ Generalis Iesuitarum & ipsius Possevini Eplam. & præfationem initio primi tomi & reliquorum: & quale sit eorum Iudicium de Possevino, vide Bornascij Amphitheatrum honoris lib. 2. cap. 13. vltimæ editionis.

(q) Opera Bernardini, de Bustis in 3 tomos distributa, emendatiora prodierunt Brixiæ anno. 89 Possev. ibidem.

(r) Vide opera eiusdem Bernardini, edita Coloniæ in 4. anno 1607. & legatur epistola dedicatoria.

rant *ſhee is not healed.*

And yet for the better ſatisfaction of all men, that as ſhee is not yet, ſo ſhee purpoſeth neuer to bee healed, nor to reforme any thing, and that this is not the priuate opinion of that or any other one doctor; I deſire all that loue the trueth to take knowledge, that of late within theſe ſeauen yeares, an Italian doctor a *Ieſuite*, and an approued writer, writing a ſtorie of the miracles of our Ladie of *Loretto* teacheth euen the ſame doctrin, and makes no bones to bluſter out almoſt the very ſame words: which for better aſſurance I will put down. (s)

The Virgin Marie *both will and can, is both willing and able to deliuer ſuch, as bee compaſſed about with daungers on all ſides, and to heape vpon them all good bleſsinges: for Almightie* GOD, *(as farre as it is lawefull)* (t) *hath made his Mother fellowe and partaker of his diuine Power, and Maieſtie, &c.*

See here the new and refined diuinity of the Ieſuites: what is this, but the ſame with that afore? for if ſhee bee made *partaker & fellow with God in his diuine power and Maieſtie*, it is no maruel, that *God hath cõmitted his mercy to her*: & if frõ theſe words we look into the body of the book, we ſhal find he aſcribes ſuch works & miracles to her as can belong to none but him or her that is a fellow with God, or rather God himſelf. It cannot bee ſaide, the booke wants authoritie: for it is formally allowed, dedicated to the *Cardinall Aldobrandino*, printed at *Rome*, and ſince often elſewhere; and of late

(s) Horatius Turſellinus: hiſt. virginis laureta næ in Epiſtola dedic. virgo Maria ſalutem vndiq; cinctam periculis expedire, vitam veris & ſalutaribus bonis cumulare & vult & poteſt. Matrem quippe ſuam omnipotens deus diuinæ poteſtatis & Maieſtatis ſociam (quatenus licuit) aſciuit.

(t) This clauſe, *as farre as it is lawfull*, is a ſtrange word to be ſpoke of God; for what can be vnlawful to God, that is good, whoſe wil is the holieſt law? if therfore it be good to make a creature fellow with him in his deitie, it muſt needes be lawful, and ſo the clauſe is idle. If it bee not good, but impious and contrary to the nature of God, then to thinke it any way lawful, or poſsible to be done, is no leſſe then to think it any way lawfull for God to lie, or ſin, or deny himſelfe: ſo that take it any way, this limitation of the Ieſuite both groſſely abuſeth the reader, and containeth horrible impiety againſt God. So far is it from being any ſhelter to the blaſphemy that is deliuered in the whole paſſage.

both

both the Authour and his booke highly commended by the greateſt Romiſh cenſurers (u). So that now I will end my euidence, for this point, and dare put the matter to a Iurie of any conſcionable men, *whether this wound be healed yet, or no.*

(u) Poſſeu. in apparatu ſacro. to. 2. literà. H. Horat. Turſellinus Romanus è ſocietate Ieſu, lauretanæ hiſtoriæ 5. libros latinos & elegantes ad fidē hiſtoricæ veritatis conſcripſit Romæ excuſos: quos qui legerit, vt miranda beatiſſimæ Virginis opera ſuſpiciet, ſic lauretanam illam domum percupidè curabit inuiſere. Vlterius autem de eodem Turſellino vide C. Bonarſcij Amphitheatrum honoris Libro 2. cap. 13.

Now to go forward: from the Perſon and Maieſty of God, let vs proceede to his *Holy SCRIPTVRES*, and ſee how the Romiſh Church held of olde, and yet holdeth and teacheth of them. I will not ſtand vppon thoſe vile and baſe ſpeeches vttered and written of them by *Eccius*, *Pighius*, *Hoſius*, and manie other of that generation, for that they haue beene both detected, and with ſhame inough reiected by many reuerend men of our nation, both in Latine and Engliſh (w); but vppon ſome that often haue not bin touched by many, nor euer can be ſufficiently condemned by any.

(w) *Whitaker Fulke, Iewel, Reinolds,* and others.

(7) The fourth wound; *The Popes decrees be equall to the Canonicall Scriptures.*

In the *Canon Lawe*, the Pope ſpareth not to diſgrace the holy Scriptures in expreſs tearmes; ſometimes equaling his own Conſtitutions with them, ſomtimes preferring them.

In the Decree hee ſhameth not to affirme that (7) *his decretall Epiſtles are numbred amongſt the Canocall Scriptures* (x), and impudently alleadgeth Saint *Auguſtine* to proue it, who neuer ſpake nor meant any ſuch thing; as in the later end of the decree they cannot but confeſs with ſhame inough: this was his doctrine in the old impreſſions of the Canon lawe, a hundreth

(x) Vide decretū cum gloſſa. Lugd. 1510. In fol. diſt. 19. cap. 6. Inter Scripturas canonicas Epiſtolæ decretales connumerantur.

dreth yeares agoe. But some will say, this *wounde is now healed*: No, look in the new impression reuiewed at the Popes commandement, and printed by his authoritie within these fewe years (y), and there stand the very same words without the least reformation in the Rubricke or title of the Chapter;

y Vide Corpus Iuris Canonici iussu Gregorij 13. recognitum & editum Lugduni. 1591.

The decretall Epistles are numbred and reckoned amongst the canonicall Scriptures (8).

(8) *The fourth wound not healed.*

Which is the more shamefull in it self, and shameless in the doers, in as much as in the same newe edition they are forced to confesse, that *Augustine* (out of whom they cite the whole Chapter) did not at all meane the Popes decretall Epistles, but the holy and Canonicall Scriptures (z): and no maruell, for the name of decretall Epistles of the Popes, was to get and to beare, many a faire yeere after his daies.

z Quæ quidem sententia beati Augustini non ad decretales Ro. pontificum, sed ad Canonicas & sacras Scripturas referenda est: Corp. Iur. Cā. edit. 91. in additione. ad dist. 19. cap. 6.

To conclude this point, let wise men obserue here this point; how vnwilling the Romish Church is to amēd or alter any thing, especially if it concern Gods honour and not their own free-hold: els why should they maintain that blasphemie in the Rubrick and title of the Chapter, which in the bodie of the Chapter they condemn? But well doe they know, that manie a man reades the contents of books and chapters, which neuer read more. Therfore, because the words of this title giue honour to his decretalls, tho they be neuer so dishonorable to Gods holy Scriptures, they are suffred to stand, whereas they haue put out many

a Vide Decret. dist. 40. in appendice ad cap. 6. Et reuera tāta reuerentia apicē præfatæ Apostolicæ sedis omnes suspiciunt, vt nonnullam sanctorum Canonum disciplinam & antiquam Christianæ religionis institutionem magis ab ore præcessoris eius quàm a sacris paginis & paternis traditionibus expetant: Illius velle, illius nolle tantum explorant, vt ad eius arbitrium suam conuersationē & ipsi remittant aut intendant. Hæc in Corp. Iur. Canonici, editionis Lugdun. 91. in 4.

things

hings disgracefull to themselues: *Thus vnwilling is Babylon to be healed in any thing.*

This doth but make them equall, and that may bee thought no great wound in that Church: but shall wee see a deeper and more deadly; namely, where the authoritie and determination of the Pope is made higher, and of more respect then the holy Scriptures themselues? In the same booke the XL. Distinction, the Pope alleadgeth for good doctrine, and canonizeth for a lawe, these words taken out of one *Boniface*; (9) (4).

And certainely all men do yeelde so much respect and reuerence to the Pope of Rome *and his chair, that they require and seeke for much of the discipline of the holy Canons, and* the ancient institution of Christian religion, rather from the mouth of the Bishops of that Sea, then either from the holy Scriptures, *or the olde traditions: all they care for or seek after, is what hee wil and what he will not, that so they may conform themselues, and frame their conuersation this waie or that waie, according to his will and pleasure.*

(9) The fift wound. *The religion of Christianitie is to bee founded rather from the Popes mouth then from the holy Scriptures, that is from Gods mouth.*

Loe what doctrine is here: the discipline, nay the religion it selfe of christianitie is sought for rather at the mouth of the Pope, then at Gods mouth in the holy Scriptures: and all that a Christian man cares for, is (not what God, but) what the Pope will, and what he wills not; and according to that are they to frame thē-selues: Is this a doctrine fit to be inserted in the popes lawe? Is this the holy and the onelie true Church that teacheth this? If to be a Catholicke be to holde this, and to denie this to be an heretike, I am content

(10) *The fift wound not healed.*

to

to be an hereticke, let who will bee the Catholicke: but if a true Catholicke ought to holde the doctrine of the Scriptures, and to depende vppon the mouth and reuealed will of GOD, then woe bee to that Church and religion that teacheth, *wee maie rather depende on the Popes mouth, then on Gods*. But some will say, *this is healed*. Nay alas, they be so farre from that (10), that contrariwise for ought that I knowe, this is not be found in the elder editions: but I am sure it is in the latter and last of all, set forth by speciall authoritie from the Pope; from whence also I cite it at this time.

(10) *The fift wound not healed.*

Thus I haue shewed, First, that *the Pope makes his Decrees equall with the Scriptures*; Secondly, that *they are of greater authoritie then the Scriptures*: Is it possible to haue a worse? Yes: for the measure of her iniquitie will neuer be full; and therefore shee goeth one steppe higher in this impietie, and teacheth that the holy Scripture is so farre inferiour vnto the Popes decrees, that *vnles he by his authority giue them strength they are not of credit, nor necessarie to be beliued*.

Let me be of no credit nor worthy to be beleeued, if I repeate not their wordes truely out of their owne booke; namely, their authenticall glosse vpon the Popes Decretalls: where the Text of the Decretall being no more nor lesse, then only one verse of the 26. Chapter of the Prouerbs, the glosse (that is the approued Commentarie) vpō that decretall is in these words; (*b*)

[b] Vide Decretal. lib. 2. tit. 23 de præsumptionibus, cap. 1. sicut. Aduerte quod verba textus non sunt verba Papæ sed Salomonis in Parabolis, & habentur originaliter in c. 26. Sed quia textus hic est canonizatus, facit fidem, & inducit necessitatem, sicut si editus fuisset a Papa, quia omnia nostra facimus, quibus nostrā autoritatē impertimur. Glossa.

Obserue

Obserue heere, that the wordes of the Text are not the words of the Pope, but of SALOMON *in the Prouerbes, the sixe and twentith Chapter: but because that Text of* SALOMONS *is heere canonized by the Pope* (11). *Therefore it is of credite and implyeth necessitie of beeing belieued, or it bindeth as stronglie as if it had beene pronounced or vttred by the Pope, because wee make all those things* as good as *our owne vpon which we bestowe or impart our authoritie.*

(11) The 6. wound; *The holy Scriptures are therefore of credit & to be beleeued because they are allowed & authorized by the Pope: & being so by him authorized, they are of as much authority as if the Pope himself had been the Author of them.*

The high and holy God, that is the Author of the holy Scriptures, bee mercifull vnto vs, in hauing anie thing to doe with this vnchristian blasphemie; and graunt that wee may not anie waie *communicate with their sinnes*, nor haue *fellowship with this wicked worke of darkenesse*. The Impietie and Atheisme that lyeth in it is such, as if it had but crept into some secret pamphlet, I would neuer haue brought it into light: but beeing that it is registred in the Glosse vppon their lawe, a booke of so great authoritie, and so common in the hands of all the learned, I cannot but discharge my dutie to the truth, tho it may giue vantage to the Atheist and Libertine. For what can such men thinke, when they heare him that pretends to bee *Christs Viker* and *Peters successor*, teache that *Salomons wordes are not of as good authoritie as his bee*; when as Christ himselfe did approoue and iustifie himselfe, and all his words, and deedes, and doctrines, by the olde Testament; *and that the words of God in the olde Testament doe therefore binde, and are there-*

therefore to bee beleeued, because the Pope pleaseth to insert and canonize them in his lawe; and that being by him so canonized, they bee therefore as good as if the Pope himselfe had spoken them. VVhat I saie can they iudge but that the Pope is one of their religion, a plaine Atheist, that holdes the Scripture and all religion, as farre as pleaseth his humour & serueth his turnes.

And if anie of his faction holde this too hard a censure, I would intreate him to answere mee but this question (grounded vpon these words of his);

2. Pet. 1. 20. 21. Whether is God the Authour of the olde Testament, or no? If they say no, Saint *Peter* answereth; that *Prophecie in olde time came not by the will of man, but holy men of God spake as they were inspired by the holie Ghost*: If hee bee, then the Prouerbes of *Salomon*, beeing a Canonicall Booke of the Olde Testament, is Gods Booke, and the wordes of this Text are Gods words, and not *Salomons*. This beeing so, let vs then take the wordes as they are, in their true and full meaning, and see what a peece of Popish diuinitie heere is;

A strãge peece of popish doctrine, that Gods word if it be authorized by the Pope, is then of as good credit, as if the Pope himselfe had spoken it: therefore if the Pope please not to canonize it, then it is not. So that either Gods word must be beholden to the Pope for the authoritie of it, or els it hath none.

Obserue that the wordes of the Text are not the wordes of the Pope but of God: but because these words of God are heere canonized by the Pope, therfore they are of credit and worthie to bee beleeued, as well as if they had beene spoken by the Pope himselfe.

Loe heere the Pope in his owne colours: this is Diuinitie fit to be hatched at *Rome*, and to be coyned

ned in his mint. Let the words be examined, and see what can followe of them but that either the Pope holdes not the Prouerbs to be Gods booke, but SALOMONS (which is horrible Atheisme) or els if hee holde them Gods, that the words of God beare no credit, nor haue authoritie to binde mens consciences till the Pope doe canonize them; and that Gods word, in a book knowen, receiued, and graunted to bee Canonicall, is not of as good authoritie in that booke, as being translated into the Popes Canon lawe: if he refuse both these, then let him refuse his owne lawe, and burne his glosse vpon his decretalles, as contayning Atheisme, and Heresie in a high degree. (12)

(12) *The sixt wound not healed.*

But to goe forward; is this wound healed? Surely, if they haue left it out, or reformed it in any later impression, so it bee with open confession and detestation of the fault, it is well: But sure I am, it is in the impression I haue, and in all other which I could borrow. And further I do not know any Pope, or popish writer that hath with authoritie and allowance condemned or reprooued this Atheisme: if they knowe any, they may doe well to produce them: Meane time, I am also sure of this, that in stead of *healing it*, they haue suffered their Doctors, and Writers continually since to speake and write almost as ill, if not worse. In Queene *Maries* time, an English Papist wrote thus (c),

Religion is occasioned by Scripture, but perfected, and authorized by the Church.

See, we are more beholden to the Church then to the Scripture, for our Religion. About the same time

(c) Proctor. in his booke called the way home to Christ, printed at Londō in 8.

Cardinal Poole out of his Pope-holy deuotion is sayde to haue affirmed, that

The written word of GOD is but a seede of Turcisme (d).

[d] Scriptura scripta est semen turcicum.

And certaine Popish Doctors in *Germanie*, beeing pressed in a disputation with the euidēce of Scripture, boldely answered,

We are not tyed to the Scriptures: those goose quilles doe not tie vs (e).

[e] Nos pennis illis anserinis minime sumus alligati.

I will not affirme these two vpon my owne credit: but they haue beene charged with them both, manie yeeres agoe, and neuer yet disproued them. But that that followeth I speak vpon knowledge.

A little after, a great english Papist pretending to summon *a Parliament for Poperie*, in his booke so called, telles a storie of one whom hee hearde, vpon reading the Booke of *Ecclesiastes*, earnestly say, that

The Booke of Ecclesiastes *is a naughty booke* (f).

[f] Heskins, a Doctor of diuinitie, in his parliament of Christ, lib. 1. cap. 2. printed at Antwerpe 1566. in folio.

He voweth to God, and cals him to witnes, that this he heard him, himselfe: but what was hee that spake it, a Protestant? no, a Papist: and no mad fellow, nor ignorant foole, nor profane scoffer; but (sayth *Heskins*) hee was *a man of worship, of grauitie, of wisedome, of godly life and competent learning, able to vnderstand, and likewise exercised in the Scriptures*: and this is all the censure hee giues of him that spake these wordes.

Hee addeth further (*a little after in the same Chap.*) *that a popish Gentlewoman hearing a text* (*out of a boooke that papists holde to bee Scripture*)

ture) which shee misliked: and being tolde by him (for he heard her speak the words) that the booke was Scripture; *shee aunswered, that* if the Scripture had such (*I will not say what shee saide*) words *in it*,

Shee would no more beleeue the scripture, for it was naught (g):

And what was shee that saide this? *a vertuous Catholicke gentlewoman and one that feared* GOD (h). (Lo, what tokens Poperie giueth of a vertuous Catholicke woman, and that feares God). And tho *Heskins* cannot but graunt that these are blasphemies: Yet did hee not reproue the one nor the other; But contrariwise, commends them both, and turnes it to the aduantage of the Romish cause, and sayth that hereby wee may see, what a perillous thing it is for Lay people to read the Scriptures. But (with his leaue) hereby we may see, what a filthie heart and vile estimation popish doctors haue of the holy Scriptures, who hearing their disciples thus horribly blaspheme them, and God in them, do not reproue it, but make vse of it; nor burie and quench them, but write and publish them, rather with an approbation, then any detestation of them.

But will you heare his owne wordes, and his owne iudgement, not related from others (as these) but vttered out of his owne heart:

How little incitement to vertue appeareth to bee in the songes of Salomon? *yea, rather how vngodly and wanton seeme they to bee, in the outward face, rather teaching and prouoking* (I craue pardon of all Christian eares) *Wantonnesse then godli-*

(g) Heskins in his parliamẽt, the next page after.

(h) Obserue wel, how a great popish doctor commẽds that man and woman, for deuout and zealous papists, who blasphemously saide, that the scriptures were naught and not to be believed, and doth not reproue the parties for their blasphemie. So little doth it touch a papists hart to heare Gods word abused in the highest kind.

Cardinal Poole out of his Pope-holy deuotion is sayde to haue affirmed, that

The written word of GOD is but a seede of Turcisme (d).

[d] Scriptura scripta est semen turcicum.

And certaine Popish Doctors in *Germanie*, beeing presſed in a disputation with the euidẽce of Scripture, boldely answered,

We are not tyed to the Scriptures: those goose quilles doe not tie vs (e).

[e] Nos pennis illis anserinis minime sumus alligati.

I will not affirme these two vpon my owne credit: but they haue beene charged with them both, manie yeeres agoe, and neuer yet disproued them. But that that followeth I speak vpon knowledge.

A little after, a great english Papist pretending to summon *a Parliament for Poperie*, in his booke so called, telles a storie of one whom hee hearde, vpon reading the Booke of *Ecclesiastes*, earnestly say, that

The Booke of Ecclesiastes *is a naughty booke* (f).

[f] Heskins, a Doctor of diuinitie, in his parliament of Christ, lib. 1. cap. 2. printed at Antwerpe 1566. in folio.

He voweth to God, and cals him to witnes, that this he heard him, himselfe: but what was hee that spake it, a Protestant? no, a Papist: and no mad fellow, nor ignorant foole, nor profane scoffer; but (sayth *Heskins*) hee was *a man of worship, of grauitie, of wisedome, of godly life and competent learning, able to vnderstand, and likewise exercised in the Scriptures*: and this is all the censure hee giues of him that spake these wordes.

Hee addeth further (*a little after in the same Chap.*) *that a popish Gentlewoman hearing a text* (*out of a boooke that papists holde to bee Scripture*)

ture) which shee misliked: and being tolde by him (for he heard her speak the words) that the booke was Scripture; *shee aunswered, that* if the Scripture had such (*I will not say what shee saide*) words *in it*,

Shee would no more beleeue the scripture, for it was naught (g):

And what was shee that saide this? *a vertuous Catholicke gentlewoman and one that feared* GOD (h). Lo, what tokens Poperie giueth of a vertuous Catholicke woman, and that feares God). And tho *Heskins* cannot but graunt that these are blasphemies: Yet did hee not reproue the one nor the other; But contrariwise, commends them both, and turnes it to the aduantage of the Romish cause, and sayth that hereby wee may see, what a perillous thing it is for Lay people to read the Scriptures. But (with his leaue) hereby we may see, what a filthie heart and vile estimation popish doctors haue of the holy Scriptures, who hearing their disciples thus horribly blaspheme them, and God in them, do not reproue it, but make vse of it; nor burie and quench them, but write and publish them, rather with an approbation, then any detestation of them.

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godlineſſe: and what can the vnlearned finde, or vnderſtand in many ſentences? any thing to edification of godly life? or rather a prouocation to wanton life. And after certaine ſentences alledged, hee concludes: *The whole booke is no better: like vnto theſe,* ſaith hee, *is all that booke.*

You haue heard how the prouerbes were diſgraced in the gloſſe vpon the decretalls, and here the *Canticles:* Now that *Salomon* may not haue one book left in credite, *Heskins* (*i*) addeth touching *Eccleſiaſtes;*

> *What may appeare more vehement to diſſwade a man from wiſedome, then the booke of the Preacher? how much is wiſedome, the goodly gift of God, abuſed to appearaunce in this booke (k)?*

(i) Vide approbationem & laudem huius autoris & libri apud Poſſev. in appar. ſacro to. 3. lit. T. verbo. Thomas Hardingus.
(k) Heskins in the ſame book and Chapter.

And to conclude, of another booke which they holde alſo to be canonicall ſcripture, and ſome of them to be *Salomons*, hee ſayth, that

> *The booke of Eccleſiaſticus, ſeemeth to haue ſuch vnſeemely wordes in it, as an honeſt man would bee aſhamed to ſpeake them: and I alſo* (ſayeth hee) *would bee aſhamed to write them, if they were not Scripture* (*l*).

(l) Heskins a little after in the ſame chapter.

If the wordes bee as immodeſt as hee pretendes they bee: then why doe they holde ſuch a booke to be Scripture? and if they holde it to bee Scripture, then how dare a Chriſtian man ſay, that it hath ſuch ſpeeches in it, as an honeſt man would bee aſhamed to ſpeake or write? I leaue this for them to aunſwere;

swere; in the meane time I go forward:

Not longe after, comes *Hosius*, a greate Doctor of theirs, and after a *Cardinall*, and writes thus (*m*);

The word of God (of it selfe doth not, but) as it is written in the Scriptures, it dependeth on the authoritie, testimonie and approbation of the Church: and it ought no otherwise, nor no further to bee esteemed the worde of God, then as farre foorth as it is approued by the authority of the Church.

Lo, what doctrine here is: for hence it followeth, that therefore if the Church should not allowe the newe Testament, it were not scripture.

Put all these together, and then it will soone appeare, how pitifully *this wound is healed*. Nay further, if the time and present occasion would giue leaue to looke into their latter and moderne writers, wee should see by the last, and lateste of all, this wound is so farre from being healed, that it rankles further and deeper, euen like an incurable leprosie, that *cannot bee healed*: but let it suffice to name some of the Authors, and referre the learned Reader to them (*n*). And let vs go forward to another wound.

They taught the People in olde time, namely, for two or three hundred yeares past, *that Images were good laye mens bookes*: and euen then, when they denied them the scripture as vnfit for them, and obscure, & dangerous for seducing them to heresies, were Images allowed and cõmended vnto them as good meanes of Instruction (13).

(m) Hosius editionis vlt. tom. 2. lib. de expresso dei verbo. pag. 5. Pronuntiamus (non verbum dei sed) scripturam pendere ad authoritate testimonio & approbatione Ecclesiæ: quæ non aliter verbum esse dei censeri debet nisi quatenus ecclesiæ fuerit autoritate cõprobata.

(n) Pistorius cont. Mentz. disp. 1. Stapleton, lib. 9. doct. princip. cap. 14. Bellar. tom. 1. Controv. 1. lib. 4. cap. 4. Fran. Agricola de verbo dei scripto & non scripto. cap. 7, & cap. 9. Perouu. de incertitudine &c. scripturarũ.

(13) The seaueth wound; *Images are good laye mens bookes.*

Some

Some three hundred years ago, liued a Frier called *Gulielmus Peraldus*, learned (for that time) and well approued (o) of their Moderne Censurers: hee writes thus:

> *As the Scriptures are the bookes, and containe the learning of the Clergie: so Images and the scripture are the learning and bookes of laye men* (p).

Lo here, how Images are associated and ioyned with the Bible: *Search the scripture*, saith Christ: look on them; and on Images sayth the Pope: *how readest thou*, saieth Christ: what seest thou, saith the Pope: *It is written* sayeth Christ: it is painted and grauen sayeth the Pope: *thy worde* (sayeth *Dauid*) *is my light*, (not the golden *Cherubins*): but nowe sayeth Poperie euen in the newe Testament, *the scriptures and Images are laye mens lights:* What a wronge is this to GOD, and what an iniurie to his worde?

But is this *healed?* Oh that it were! but let the reader iudge, by that that followeth (14).

One of their greatest *Casuists*, *Lælius Zecchius*, a great Diuine, a famous Lawyer, and of late yeares *Penitentiarie* of *Bresse*, writing a great volume of Cases of Conscience dedicated to Pope *Clement the viij.* amongst many other strange doctrines touching Images, teacheth, that

> *It is not lawfull onely, but profitable to haue Images in Churches, to cherish and encrease charitie towards God and men, &c. and to preserue faith; seeing Images are to bee held as bookes for them that bee vnlearned, to draw them vn-*

to

(o) Guliel. Peraldus ord. præd: & postea Epistola Lugdunens. scripsit (inter alia) summa virtutũ & vitiorum pervtilem illã quidem & cõmodam concionatoribus: quæ sæpius est recusa: hæc Possev. appar. sac. to. 1. lit. G.

(p) Guliel. Peraldus Summa. virt. & vit. tom. 1. cap. 3. vt scripturæ literæ sunt Clericorum, sic scriptura & sculptura literæ, sunt laicorum.

(14) *The seauenth wound not healed, but made worse and worse.*

to knowledge, memorie, and imitation of holy and diuine matters, &c.(q)

Lo here, this doctor, who heing *Penitentiarie*, is by his place and calling to heale woundes and ſatisfie Conſciences, comming to touch this *wound*, handled it ſo roughly, that in ſtede of *healing* it, hee makes it ſoret then it was. For whereas *Peraldus* gaue *Scripture* ſo much honour, as to be ioyned in commiſsion with *Images*, they two to be ioynt teachers of the Laity; Now comes the great *Penitentiarie*, and is well allowed by the Pope to leaue out the ſcripture, as needleſſe, and to giue all the power to Images, not onely to put men in minde, but euen *to cheriſh and increaſe faith and charitie*. And certainely, if Images can do ſo, it is no maruell that Poperie caſt out *the ſcriptures*, and in roome thereof, do bring *Images* into the Churches.

But to make vp the meaſure of this iniquitie; *Feuardent* the famous Franciſcan frier, yet preaching at *Paris*, and to whome *Poſſevine* wiſheth a long life (r); goeth one ſtep further, and to heale vp this wound perfectly, teacheth this doctrine (s);

By ſight and contemplation of Images, the common and ignorant Layemen, do eaſily and in a ſhort time learne thoſe diuine myſteries, miracles and workes, which out of the holy books they ſhall verie hardly or not at all bee able to perceiue *.

Heere now is Poperie growen to his ful ripeneſſe.

(q) Lælius Zecchius Summa moral. theolog. & caſuum conſci. tom. 2. cap. 90. art 18. pag. 609. Imagines poni in Eccleſijs, vtile eſt ad charitatem erga deum & ſanctos fouendam & augendam &c. & ad fidem conſeruandam, cum Imagines habeantur pro libris, his qui literas ignorãt, ex quibus ducuntur in cognitionem memoriã & imitationem diuinorum &c. Brixiæ. 1598.

(r) Poſſev. app. ſac tom. 1. lit. f.

(s) Fran. Feuardentius in lib. homiliarum, pag. 16. & 17. hom. 2. Ex earũ (.i. imaginum) contemplatione, diſcunt & facile & breuiter ſimplices ac Idiotæ illa diuina myſteria, miracula & operà, quæ ex ſacris libris aut vix aut nunquam percipere valeant.

* Strange and fearefull doctrine of poperie; Images are better and eaſier bookes for the laye people then bee the ſcriptures.

And marke the degrees how this wound hath beene made ſtill deeper and wider.

First, they taught, *the Scripture and Images together were good bookes for Lay-men* (t).

Then that, *Images without the ſcripture were to be accounted bookes for Lay men* (u).

Now at laſt, *Images are readier and eaſier, and therfore better bookes for Layemen then be the ſcriptures* (x).

(t) Peraldus.
(u) Lælius Zecchius.
(x) Feuardentius.

(15) The eight wound; *That an Image of God or a Crucifixe are to bee worſhipped as God and Chriſt, that is, with diuine worſhip.*

So then ſeeing this wound is ſo well healed, let vs leaue it and ſearch another.

In former ages, as ſuperſtition grew, and religion decayed, ſo Images began to bee worſhipped more & more; and ceaſed not till at the laſt they came to this, that euerie Image was to bee worſhipped with the ſame worſhip that was due to him whoſe Image it is: ſo that ſome three hundred yeares agoe, or ſomewhat more, it ſeemed by *Aquinas* to bee their generall & receiued doctrine, that (15)

An Image of Chriſt, and the croſſe whereon Chriſt died, and a Crucifixe, are all to be worſhipped with the ſame worſhip due to God and Chriſt Ieſus, that is with λατρεία (y).

(y) Aquinas Summa par. 3. quæſt. 25, art. 3 Eadem reuerentia exhibetur Imagini Chriſti ac ipſo Chriſto: cum ergo Chriſtus adoratur adoratione latriæ, conſequens eſt quod eius Imago ſit adoratione latriæ adoranda: & art. 4. Crux Chriſti, & ipſius crucis effigies, adoranda eſt Latria.

A fearefull doctrine, maintaining horrible Idolatrie; for nothing, but *GOD*, may bee worſhipped with diuine worſhippe: but they teach that thoſe creatures may bee worſhipped as God himſelfe is, that is, with diuine worſhippe: therefore they make thoſe creatures *God:* and by this argument it is apparant, that the preſent religion of the Church of *Rome*

is

is an Idolatrous religion, as long as this doctrine stands vnrepealed.

Let vs then see, if this bee *healed*: (16) But alas, it is so farre from beeing in any part reformed, that it is rather the generall and common receiued doctrine of all their approoued writers. I will not stande (as I coulde) to shewe it successiuelie through all ages since the dayes of *Aquinas*, till these times: but sparinge that labour, till better leasure, I will referre the Reader to most of the elder Authors (z) and insist onely on some fewe, and those of the latest: it being my speciall purpose at this time to shew that the Romish *Babylon* is euen *now not healed of her deadliest wounds*. Which in this particular I will labour a little the more fully to demonstrate out of the moderne authors, now extant and approued, because this imputation is generally cast off with this answere; *It is not so, it is but an ignorant or malitious slander:* for the Romish Church giues onely a certaine reuerence to holy Images; but doth not worshippe them, at all, at least with no diuine worshippe. And some of our owne profession are either so *ignorant* they knowe it not, or so *malitious*, they will not confesse it, or else so *hollow hearted* to vs, and such secrete friendes to them, they would not haue it discouered tho it bee so: for my part, I pittie the *Ignorant*, (knowe-inge my owne weakenesse) I care not for the *malitious*, and I hate the *hollownesse* of all dissemblinge professors. And therefore let others come and conceale her shame, and hide the *whore of Babylons* filthinesse, as they will; I say for my selfe, *let*

16 *The eight wound not healed, but made vvider and deeper and deadlier euerie day.*

(z) Alexander Hallensis 3. par. quæst. 3. memb. 3. art. 3. Albertus in 3. sent. dist. 9. art. 4. Bonauentura eadem distinct. art. 1. q. 2. Richardus. art. 2. q. 2. Capreolus ibidem art. 1. concluf. 2. Waldensis tō. cap. 156. nu. 6. Caietanus in par. 3. q. 25. art. 3. hoc modo citantur hi Auctores apud Greg. de valēt. tom. 4. disp. 1. q. 24. Et multos alios addit Bellarminus, lib. de Imag. sanct. 2. cap. 20. &c.

the tongue cleaue to the roofe of my mouth, if I ſpare to diſcouer her skirts, and lay open her filthineſſe to the world; that all men ſeeing her as ſhee is, may deteſt and forſake her. Therefore in the words of truth and ſoberneſſe, I do heere offer to this honourable audience, that I will willingly come to this place and recant it with ſhame, if I proue not apparantly to the iudgement of euerie reaſonable man, that this is the common and generall doctrine of the greateſt number of their beſt approued authors that haue written in theſe later daies; namely,

That an Image of God, or a Crucifixe, eſpecially one made of the wood whereon Chriſt died, or that croſſe it ſelfe, are to bee worſhipped with λατρεία, *that is, with the worſhippe due vnto God.*

And firſt of all, I will in this caſe ſpare *Bellarmine*, (*a*) ſeeing hee (as hauing ſome grace in him) ſeemes ſomewhat aſhamed of the matter, and therefore playeth faſt and looſe: and betwixt *God and his conſcience* on the one ſide, and *the Pope and his allegeance to him* on the other, hee cannot tell what to ſay: and therfore winding himſelfe into a labyrinth of generall and confuſed diſtinctions of *per ſe* & *per accidens*, *primariò* & *ſecundariò*, *propriè* & *impropriè*, and ſuch other which may ſerue for al purpoſes; at laſt he leaues the matter as doubtfull as hee findes it: yet muſt it bee confeſſed, if hee incline either way, it is to the worſe: which, by conference of his other writings, I thinke he doth rather for feare, or to pleaſe the Pope, then out of his owne iudgement and conſcience.

(a) Vide Bellarminū to. 2 lib. de Imag. ſanctorum 2. cap. 20. 21. 22, 23. 24. & de Concil. lib. 2. cap. 8.

Therefore

Therfore leauing him, I begin with *Gregorie de Valentia* a Iesuite, & a Professor of diuinitie as *Bellarmine* is, of his owne sect, of his owne time, and accounted by some papists more learned, but approued * of all: hee writeth thus;

(b) *It is certaine that Images are to be worshipped, so as properly the worship shal rest in them, not for themselues, nor for the matter nor formes sake, but for his sake they resemble: and in this sense they are to bee worshipped so, as they bee whome they resemble; and therefore the Image of Christ, as man, is to be worshipped with the same worship due to Christ himselfe.*

* Vide approbationes præfixas 4. tom. disputat. Greg de Valent.

b Gregor. de valent. tom 4. disp. 1. quæst. 24 punct. 2. p. 467. Sic quidem sunt venerandæ Imagines, vt ipse quoq; proprie suo quodam modo sint terminus venerationis, licet non per se quatenus tali materia & figura continentur, sed per aliud, scilicet ratione prototypi: Hoc autem modo, eodem honore quo prototypus, Imagines sunt honorandæ, atq; adeo hominis Christi Imagines latria sunt venerandæ per aliud: hoc adeo certum &c.

Hee cannot denie, but manie learned of his owne side teach the contrarie: but he reproues them all, and embraceth this as the commoner and truer opinion, and confirmes it and concludes it for truth.

Next to him I produce another Iesuite, *Gretserus*, of the same vniuersitie, and either successor or fellow to *Gregory de Valentia* in the same place & profession, he who was chosen for the papists Champion, in the famous disputation holden at *Regensperg* 1600. (c); and whom *Possevine* the Iesuite calls the very *hammer of heretikes* (d): Thus he writeth (e);

c Vide colloquium Ratisbonense anno 600.

d Iac Gretserus in Acad. Ingolst. professor. theol. hæreticorum malleus: sic Posseu. tom. 2. lit. I.

e Gretserus de Cruce, tom. 1. lib. 1. cap. 49. At quo genere cultus colenda est crux? asserimus cum communiori sententia & in scholis magis trita, *crucem ipsam & omnes Imagines & signa Crucis* adoranda esse λατρειᾳ hoc est cultu diuino.

Thus wee haue taught that the Crosse is to bee worshipped: But now with what kinde of worship is it to be worshipped? We answere and affirme, according to the more common opinion and more receiued in schools, that the Crosse and all Images and signes of the Crosse are to be worshipped with λατρεία, *that is with diuine worship.*

Can anie speake more plainely then both these doe? Now, these bee Iesuites, and to these two I coulde adde more (*f*): but let vs see what their *Summists*, and *Casuists* saie to this matter; which are the more to bee regarded because they pretende to write such resolutions as may settle vnquiet and doubting consciences. If therfore any poore Papist aske the Romish Confessors and Casuists, *How farre may I worship a Crosse, and with what kind of worship*; hearken how they answere.

And to let one speake for all, *Iacobus de Graffijs*, a Monke of great name, and *Graund Penitentiarie at Naples*, writing (as hee calls them) his *Golden decisions* of cases of conscience, some 3. yeares agoe, answereth thus (*g*);

Holy Images, considered as they be peeces of wood, or metall, or some such things, are to haue no honour giuen them: but in them another matter is lookt at; namely, the image of him whome they resemble, and not the matter wherof they are made: in which respect look what reuerence or worship is due to him whose Image it is, the very same by good right is to be bestowed on the image.

(f) Vide Pos. Bib. select. tom. 1. lib. 8 c. 7. ex. Thyræo Ies.

Gab. Vazquez de cultu adorationis. lib. 1. disp. 8. c. 2. & 3. & disp. 9. cap. 1 & Iac. de Graffiis decis. aureæ. cas. conscientiæ. tom. 1 lib. 2. c. 2. art. 3. Imagines sacræ, sivt res quædam cõsiderãtur, nulla eis tribuenda est reuerentia; sed in illis imago ipsius, cuius sunt attenditur, non materia ex qua formatæ fuerũt: vnde quę reuerentia illi cuius est imago debetur, eadé & imagini iure imp ertitur Et postea ibidem, art. 15. Mandat primũ præceptũ, vt vnãquamquamq; imaginem eodem cultu quo ille cuius est imago, veneremur; vt *imagini dei vel christi*, vel etiam *crucis signo*, prout dominicam passionem ad mentem reuocat, *latriam* impertiamur: Sacræ Virginis hyperduliam, & sanctorum imaginibus duliam.

And

And to speak more fully & plainly, if it be possible: a little after he addeth;

The first Commaundement commaunds, that we worship euery image with the same worship as we doe him whose Image it is: for example, that wee giue latria, that is diuine worship, to the Image of God and of Christ, and euen to the signe of the Crosse, *in as much as it brings to our minde the passion of Christ: &* hyperdulia *to the image of the blessed Virgin, and* Dulia *to the Images of the Saints.*

How now? is not *Babylon* well healed? what can be said against this? that these be priuate men? no, they be publicke professors, and their bookes allowed with as great authority as can bee: But will you haue that that is of souereigne authoritie, and that maie not bee questioned? Then look in their publick liturgy, which is of more credit and account then a 100. Doctors, & there you shall find the crosse saluted and praied vnto in these words, (*h*)

Thou altar of the Cross, thou lamp of light, thou true saluation of men: make thou that Lord, whom thou didst beare, a louing and mercifull Patrone to vs. All-haile thou wood of life: thou that wert worthy to carry the price of the world, doe thou bestowe vpon this congregation of Christ the fruite and benefite of his passion.

Oh admirable doctrine! First, heer is *a prayer to the Crosse* it selfe (but of that heereafter): then the *Crosse is made a mediatour to Christ* for vs. And surely wee shall lesse wonder heereafter that they make Saints Mediatours to CHRIST; seeing heer they shame not to

(*h*) Vide Breuiar. Rom. par. hyemal. in fine.
Ara Crucis.
lampas lucis, vera salus hominũ nobis pronum
fac patronum, quem tulisti dominum.
Salue lignum vitæ, dignum ferre mũdi pretiũ: Confer isti plebi Christi crucis beneficiũ.

to send the wodden crosse to him, to make intercession for them: but as for that, where they giue a power to the *Crosse to procure Christ to be good vnto vs*, how it can bee spoken without Atheisticall blasphemie, let them answere that made it.

Further, obserue how the *Crosse* is sayde to haue *deserued to beare Christ*: surely no maruell tho Saints can merite, when a peece of wood can merit at Gods hands. Lastly, let all reasonable men iudge what the Romish Church holds of Christs death; seeing they praie to a wodden Crosse, to bestowe the fruite and benefite of it vpon them.

But sure (will some saie) this is healed: I will not deny but that in some of their newe and latter Breuiaries this is left out: but thereunto I answere;

First, that it is not reformed, but couered: for to the healing of a spirituall wounde, there needes confession and publique satisfaction to the Church offended by the fault: but here is no confession of anie fault nor euill, in these words to the Crosse; only they bee cunningly kept out in the newer bookes: so that they are ashamed of them, & yet haue not the grace to confesse it, and therfore will leaue it out and yet shew no cause why. Now if it bee naught, why doe they not say so, and therfore put it out? if it be good, why do they put it out? So then it may be couered, but is not cured.

Secondly, I answere that though they haue left out that, yet they haue kept in as bad or worse: for euen in their newest editions, and as they say most reformed, there is praier to this Crosse. (i)

(i) Breuiarium Rom. autoritate Concil. Trident. & ſũmorum pontificum, Pij 5. & al. restitutum. & editum: Sabbato infra hebdomadam passionis, in Hymno pag. 302. editionis in 4. *O Crux aue spes vnica hoc passionis tempore: auge pijs iusticiam reisq; dona veniam.*

All

All haile ô Crosse, our onely hope: wee pray thee in this holy time of Lent, increase iustice or righteousnesse in godly men, and grant pardon to the guiltie.

Heere the very wodden Crosse is called vpon, and prayed vnto, to doe that which Christ himselfe could neuer haue done, if hee had not beene God. Some will say, Surely they speake to Christ, howsoeuer the words seeme to bee spoken to the Crosse: I answere, if they direct their hearts to Christ, why then direct they the words to the Crosse? Verely Christ is worthy of both, as well as one: But I answere further, it is a cleere case that they make and direct this prayer not to Christ, but to the very Crosse it selfe: else let *Aquinas* bee Iudge, who makes this argument (*k*);

That is to be worshipped with diuine worship, wherin wee put and place the hope of our saluation: but wee place the hope of our saluation in the Crosse that Christ dyed on, for thus singes the Church (and then hee alleageth this place & these words) All haile ô Crosse, our onely hope, in this time of Lent, do thou increase righteousnesse in holie men, and graunt pardon to sinners: therfore the Crosse is to bee worshipped with diuine worship.

(k) Aquinas summæ par. 3. q. 25. art. 4. Illi exhibemus latriæ cultũ, in quo spem salutis ponimus: sed in Cruce Christi ponimus spem salutis, cantat enim Ecclesia, O Crux aue spes vnica hoc passionis tempore auge pijs iustitiã reisq; dona veniam. (In dominica de pass. in Hym.) ergo crux Christi est adoranda adoratione latriæ.

These bee his owne very words, and are spoken of the Crosse, and not of Christ; as any man may see that will but looke on the booke it selfe: for the question in generall, beeing concerning *the adoration of Christ* (*l*) hee diuides the generall into sixe particular questions, which are these (*m*),

(l) Quæst. 25. de adoratione Christi in sex Articulas diuisa. (m) Aquinas ibidem circa adorationem Christi queruntur sex:

1. Vtrum vna & eadem adoratione sit adorãda diuinitas Christi & eius humanitas.
2. Vtrũ caro Christi sit adoranda adoratione latriæ.
3. Vtrum adoratio latriæ sit exhibenda imagini Christi
4. Vtrum sit exhibẽda cruci Christi.
5. Vtrum sit exhibend Matri eius.
6. De adoratione reliquiarum sanctorum.

1. *Whether* Christs humanitie *bee to be worshipped with the same worship as his diuinity.*
2. *Whether* Christs humane flesh *bee to be worshipped with* latria.
3. *Whether the adoration or worship of* latria *be to be giuen to the* Image of Christ.
4. *Whether to the* crosse of Christ.
5. *Whether to the* Mother of Christ.
6. *How the* Relickes of Saints *are to be worshipped.*

So that we see, here is *Christ* and his *Crosse*, and his *Image*, and his *Mother* are made 4. seuerall matters and of seuerall and distinct consideration: then falling into the particulars, for the 2. first questions, hee argueth them negatiuely, but concludes them affirmatiuely; touching which two wee haue no controuersie with them at this time: then comming to the 3. & 4. which bee these in question; touching the *Image of Christ*, whether it be to be worshipped with *latria* or no? he answereth, that it seemes no; and giues such reasons as he nor the world is able to answere, but concludes *affirmatiuely that it is* (n) as I haue set downe: namelie, that

Seeing Christ himselfe *is to be worshipped with the worship of* latria: *therefore his* Image *is also to be worshipped with* latria.

So comming to the fourth question, which is of the *Crosse*, demaunding whether it be to be worshipped with *latria* or no; Hee aunswereth that it seemes no: but concludes *affirmatiuelie that it is* (o); and then giues his reason as I haue afore set it downe, and from thence

(n) Artic. 3. Vtrum Imago Christi sit adoranda adoratione latriæ. Videtur quod non &c. sed contra est &c. *Conclusio*, Cum Christus latriæ adoratione sit adorandus, Imago quoq; eius eadẽ adoratione est adoranda.

(o) Aquinas Ibidem art. 4. Vtrum crux Christi sit adoranda adoratione latriæ? videtur quod non: sed contra est, &c.

thence drawes his conclusion in these words (p);

(p) *Conclusio*: *Crux* Christi in qua Christus crucifixus est, tum propter repręsentationem, tum etiam propter membrorum Christi contactum, *latria adoranda est*: Crucis vero effigies in alia quauis materia priori tantum ratione adoranda est latria.

(p)

The Crosse of Christ, namely that whereon Christ was crucified is to be worshipped with latria, for 2. causes; both for the representation or resemblance it hath to Christ, as also for that it touched the bodie of Christ: But the signe of that Crosse, or a crucifixe, of what matter soeuer, is to be worshipped with latria, *onlie in the former respect.*

These be his verie words. And heere by the way, obserue how ridiculous and absurd poperie is, in this point: for it giues greater worship to the dead image and wodden crosse, then to the blessed Virgin *Mary* the mother of Christ; of whom he concludes in the next article, that shee is by no meanes to bee worshipped with *latria*, but onely with an inferior worship called *hyperdulia* (q); and marke what wodden arguments are giuen for it: One, *Shee is a reasonable creature, and therefore must not be worshipped with* latria: Lo, she must not because shee is a *reasonable* creature, and yet the Crosse shall which is *vnreasonable* and dead. Another; *A Crucifixe is like to Christ, therefore it shall bee worshipped with* latria (r): But is not shee liker to Christ then anie Crosse can be?

(q) Ibidem art. 3. videtur quod mater Christi est adoranda latria: sed cõtra est &c. *Conclusio*: mater Christi cùm sit creatura rationalis, non latria sed in quantũ mater Dei est hyperdulia adoranda est.

(r) Crux Christi propter repręsentationem adoranda est latria. ibid. art. 4.

A third; *the Crosse did beare* CHRIST, *and did touche his bodie: therefore it must be worshipped with* latria (s). But did not shee beare him, and touche him and his blessed Bodie in a farre more excellent manner then the CROSSE eyther did or could? See what pittifull arguments be heer brought

(s) Crux Christi ex cõtactu ad mẽbra Christi & quia eius fuit sanguine perfusa, est adoranda latria ibid. art. 4.

to fortifie this damnable Idolatrie: Who could think that ſo great learned Doctors ſhould thus childiſhlie dally with holy things, and bee ſo blinded in their vnderſtandings? but this it is to be drunke with the wine of the *ſpirituall Babylons* abhominations.

But to returne to the matter: by theſe wordes of his, *Aquinas* hath cleared that doubt and aunſwered that obiection made afore; *that theſe wordes are not ſpoken to the Croſſe or image, but to Chriſt*: No, ſayth *Aquinas*; they are ſpoken to the Croſſe.

What can bee ſayde to all this? but one thing more, that in the time of *Aquinas* it may be this was holden, but ſince then it is reformed, and now it is not ſo. But I anſwere; this *wound is not healed*: for as it is thus as I haue reported in the olde copies of *Aquinas* both *Manuſcript*, and printed; ſo is it alſo without the leaſt alteration in the newe and later editions (*t*) reformed and purged as they pretende: and printed within theſe fewe yeares. And (which is more euill) whereas, ſome thirtie yeares agoe, all *Aquinas* was reuiewed at *Rome* by commaundement of *Pope Pius Quintus*, and purged and altered (*u*) as they thought good, and ſo printed: yet had not *the Pope* ſo much grace in him, nor ſo much zeale of Chriſts glorie as to amend this horrible impietie, but to the perpetuall blemiſh of *Aquinas*, and euerlaſting ſhame of their Romiſh ſynagogue, lets it ſtand for good currant Catholicke doctrine, euen at this daie, that

A Croſſe is to be worſhipped with the ſame worſhip as Chriſt himſelfe.

Yet if any will ſtand vpon it, that this *wound is healed*

(t) Vide editionem Antuerpienſem: ſumma Aquinatis anno 1585. & ſequentibus.

(u) Opera omnia D. Thomæ, Pij quintj Pont. Max. autoritate, in locis plurimis tam in textu, quam in commentarijs reſtituta ſunt: & Romæ excuſa 1570. & expuncta ſunt varia ex eiſdē commentarijs &c. Hæc Poſſeu. in apparatu ſacro, tom. 3. lit. T.

led, then let him shew vs what Pope hath condemned this doctrine; nay what *popish Doctor* approoued by their Church hath reproued this doctrine, or taught and written the contrarie. Which when they or any other that take their part, can neuer be able to shewe: I contrariwise to make it manifest to all the world that this *wound is not healed*, but rankles deeper, and spreds further, will shewe out of their latest and moderne writers, that this their doctrine is rather made worse then any way reformed. To this end, let the Reader bee pleased to marke the wordes of a great Doctor of theirs well approued amongst them (w) and a spanish professor of diuinitie for the order of the Cistercians: who not 7. yeares agoe writing 2. volumes of Commentaries, which he entitles *de verbis Dominæ*,

Of the words of our Lady,

and dedicating his booke vnto the Pope himselfe CLEMENT the viij. hath these words, (x)

(w) Ioh. Chrisost. a visitatione, Lusitan. theologus & *professor* Cisterciésis scripsit libros 12. de verbis dominæ, hoc est quæ Maria, &c. locuta est Venetijs 1600. Posseu. apparat. sacro, tom. 2. lit. I.

(x) Iohan. Chrisostomus a visitatione, de verbis dominæ, tom. 1. lib 6. cap. 7. in fine. Verum de cruce cur tantum loquimur, vbi nihil fuit in passione Christi quod sine suo honore remaneret. Cum honore remanserunt claui, lancea, corona, vestes, & huiusmodi alia: Et in tali honore remanserunt, vt propter Christi contactum ab hominibus adorentur; sed tamen non eadé adoratione qua ipsam crucem adoramus: quam in quantum nobis representat figuram Christi in ea extensi, & in quantum habuit contactum ad membra, & in quantum etiam eius pretiosissimo sanguine fuit perfusa, eadem adoratione cum Christo adoramus; nempe adoratione latriæ: propter quod etiã ipsam Crucem alloquimur & deprecamur quasi ipsum crucifixum & in ipsa spem salutis ponimus: vnde de illa canit Ecclesia; O Crux aue spes vnica, hoc passionis tempore, auge pijs iustitiam, reisq; dona veniam &c.

(x)

But what doe we speak so much of the Crosse, seeing seeing there is nothing vsed in the passion of Christ that is without honour: the nailes, the speare, the coate, the crowne, and all such other things, are honoured so much, as that (in regard

they touched Christ) men doe therefore worship them, yet not with the same worship with which wee worship the Crosse it selfe: which, inasmuch as it represẽts vnto vs the figure of Christ extended vpon it, and inasmuch as it touched the seuerall parts of his bodie, and inasmuch as it was died with a good part of his most pretious bloud: Wee doe therefore worship it with the same worship with which wee adore Christ himselfe; namely, with the worship of *latria. For which cause it is, that* we speake to the verie Crosse it selfe, and praie vnto it, as vnto him that was crucified on it, and doe repose the hope of our saluation vpon it: *heerupon the Church singeth in the liturgie, these words of the Crosse; All haile ô Crosse our onely hope: in this time of Lent do thou increase righteousnesse in good men, and grant pardon to sinners, &c.*

Loe, heere is a peece of refined poperie indeed: we worship the Crosse say th hee as Christ, we speake to the Crosse it selfe, wee pray to the Crosse it selfe, as well as to him that dyed on it; and hee confesseth freely, that the prayer in the liturgie or masse booke is not made to CHRIST, but to the Crosse it selfe. From hence I gather these two conclusions;

I. *That by Popish religion the Crosse is a God.*

This I collect thus: *Latria* (sayth *Augustine*) (y) is *that worship of religion, which is due onely and solely to God himselfe*: and poperie it selfe confesseth with one consent, that prayer is a part of *latria* (z): But popish

(y) August Epistola 49. vni & soli deo debetur seruitus illa religionis quam vno nomine Græci latriã vocãt: Et in Faustum l. 15. latria est seruitꝰ illa qua tantummodo Deo seruitur.

(z) Ioh. de Combis Compendiũ theologicæ verit. c. de dulia & latria. Latria continet. 5. fidem, spem, sacrificium, orationem, &c.

popish religion prayeth to a wodden crosse, euen to the crosse it selfe; therfore by popish religion *the wodden Crosse is a God.*

2. *That the Crosse is made a God, not by the doctrine and iudgement of their priuate Doctors, but of their Church and religion.*

This I collect thus: their Missalls and Breuiaries which containe their Liturgie are confirmed both by the Pope and the Councell of *Trent* (*a*): but the Popes determination, especialiie together vvith a Councell is the publicke and vncontroleable act of their Church (*b*): Therefore the doctrine and practice in their Liturgie is not priuate, or such as may be questioned, or doubted of, but publicke and generall, and may not be called in question. But in their late and reformed Breuiarie allovved and confirmed by the *Pope* and *Councell, they praie to the Crosse and call vppon the Crosse*, as wee heard before, and their owne Doctors doe expounde it that it is *not to Christ but to the Crosse* (c). Therefore by the doctrine and religion of the Church of Rome *the Crosse is a God.*

Bellarmine would gladly *heale this wound*, or at least couer it ouer, and saith (*d*); that whereas the Church praieth so, surely either the Crosse is taken for Christ, or els it is but a figure; as *Moses* saith, *Heare O Heauens*, Deutero. 32. No, no, say the Romish Doctors, (that wrote since *Bellarmine*) there is no such matter: that praier is to the Crosse it selfe.

And his brother (*e*) Iesuite, *Gabriel Vazquez*, being also much ashamed of the matter, would gladlie help it, and to that ende is constrayned to confesse, that there

[a] Vide Missalia & Breuiaria omnia ab anno. 70 & deinceps.

[b] None acknowledging himselfe a papist can denie this.

[c] Aquinas of old, and Chrisostomus a visitatione of late.

[d] Bellar. in tom. 2. de Imag. sanctorũ. lib. 2. c. 24. in resp. ad argũ. Respondeo vbi eccles. canit, O Crux aue, spes vnica. &c. vel ibi accipi crucẽ pro Christo ipso: vel illam esse prosopopœiã rhetoricam, &c.

[e] Ga. Vazq. Iesu. de cultu adorationis li. 2. disp. 3. cap. 4

there is not (as *Bellarmine* sayth) one alone, but two figures in that prayer: which (saith he) vnlesse they be admitted, it is *an vnapt and absurd prayer*; for it speaks vnto the Crosse as vnto our God and Sauiour. Hee therefore for his part saith, hee should thinke that by the Crosse they meane Christ; and pray to him, not to the Crosse: and further sayth, that many others thinke so, but he names not one; (tho in other points hee is a plentifull citer of other Authours): but against him or who-euer els thinke so (beeing papists) I produce the *Cistercian* Doctor *Chrisostome a visitatione*, who writing since them all (*f*), and whose booke is of more authoritie then his (*g*), answereth all these doubtes, and preuents all other obiections; saying plainely that in that prayer of the Church,

Wee speake to the Crosse it selfe, wee call vpon and pray to the Crosse it selfe.

And no more, nor no worse, saith he, then *Aquinas* himselfe, *totidem verbis*, spake before him (*h*). Therfore (to conclude) till this doctrine of *Aquinas* bee condemned for heresie, and till this fellow that calles himselfe *golden mouth*, be adiudged as hee is, *a leaden mouthed* and blacke-mouthed blasphemer, and his booke burnt as hereticall, and til the Romish Church haue satisfied the World for this great wrong, till then (I say) it is apparant to all men, that in this wound *She is not healed.*

This wound hath been deepe and wide, and therefore long in searching: and seeing it is found incurable, let vs proceed. Not many hundred yeares agoe, liued a Frier they called S. *Francis*, an ignorant man for learning, but wittie: hee beeing the founder of the

Fran.

[f] For Vazquez wrote since Bellarmine: namely, about the yeare 92. but this Chrisostome wrote since Vazquez some seauen yeares agoe.

[g] For Vazquez is dedicated but to a spanish ordinarie Bishop, but Chrisostome to the Pope himselfe.

[h] Aquinas summa par. 3. q 25. art. 4.

Franciscans, the Pope hath suffered his fauorites and followers to set him vp as *another Christ* (17) and blasphemously to compare him, and ostentimes to prefer him afore Christ himselfe. And to this end amongst many other vile ones (*i*), he suffred to be published a great volume called, *The golden booke of the Conformities of the holy father S.* Francis *with the life of our Sauiour Iesus Christ* (*k*). In which booke with strange impietie first they paint in the first lease Christ bearing a Crosse and Saint *Francis* following him with one as bigge as his, where Christ hath nothing but precedence: but after thinking that too much, they paint one Crosse, and vppon it one of Christs armes, and another of S. *Franciscs*, one acrosse ouer the other: then begins the book; *In the name of Iesus Christ and of S.* Francis (*l*): where, Iesus Christ is called *our Lord* and S. *Francis our blessed Father*; and the Authour saith not, that he compiles the booke to the honour of God, or Christ, but of the foresayd holy father S. *Francis.*

Then he salutes Saint *Francis* with a prayer (*m*) fit for none but God himselfe: First, blasphemously calling him *typicall Iesus*; then desiring him to cure the sinnes and driue away the spirituall maladyes of their soules, and to giue vnto them place in the glorie of heauen.

Then he comes to the point of *Conformities* and to shewe this the better, hee paintes a tree at the toppe whereof is Christ, and at the roote Saint *Francis*: the tree hath twenty branches on the right, & twenty

(17) The ninth wound; *An Italian Frier Francis was like to Christ in all things, and in some things did more then he, and bare 5. woundes in his body as Christ did.*

(*i*) Vide monumēta ordinis fratrū Min. Salamāce. 1511 in 4. Et firmamenta trium ordinū. D. Frāciſci Pariſ. 1512. 4 & mult. al.

(*k*) Liber aureus, inscriptus liber cōformitatū vitę beati ac seraphici patris Frāciſci ad vitam Iesu Christi Domini nostri, correctus & illustratus a Ieremiah Bucchio ord. Min. doctore theol. Bononiæ 1590.

(*l*) In nomine Domini nostri Iesu Christi &c. & beati patris nostri Francisci, &c. (*m*) Franciſce Iesu typice dux formaq; Minorum, per te Christi mirificè sunt gesta, & donorū. Mala pater egregie propelle animorum: sedes nobis perpetuas da regni supernorum.

on the left side, & euery branch hath foure particular fruits; in all eighte: these are equally diuided betwixt Christ and S. *Francis*, 40. to the one, and 40. to the other: and each couple or paire of these is one point of conformitie betwixt Christ *and* S. *Francis*, consisting in all vpon 40. particulars; wherin they begin at the birth and conception, nay at the very prophecies and promises made of Christ, and so proceede to his life, his death, resurrection, and ascension: and in all and euery of these, and in euery thing els whatsoeuer may be sayd of Christ, the very same doe they not shame to affirme of that man *Francis*. For example, thus (*n*): *Christ was foretolde by the Prophets. So was S. Francis: Christ was sent from God, so was* S. *Francis*. Thus go they ouer all his life, in such a manner as there is nothing giuen to Christ, but bare precedence. And which surpasseth all admiration, those two things wherein Christ did most apparantly, as God declare his power, and his loue as Mediatour; namely, his miracles & his passion, euen in these two is this *Francis* matcht with Christ our Sauiour: nay rather in his passion he is matcht, but in his miracles aduaunced farre before Christ.

[n] Iesus Prophetis cognitus, Franciscus declaratur. Iesus emissus cœlitus, Franciscus destinatur &c. Vide librũ conformitatum. pag. 6.

And first for his passion, whereas by their doctrine Christ had 5. wounds in his bodie, (tho indeed he had more) they make S. *Francis* nothing his inferiour in that point: for they say that he had fiue wounds in his hands and feete, proportionable to Christs (*o*), and had certaine things like nailes in his feete and hands so

[o] Vide librum conformitatũ: lib. 3. conformit. 31. par. 2. pag. 298. Franciscus consignatus erat a Christo suæ sacræ passionis stigmatibus: ita vt in manibus pedibusq; eius erant claui à carne diuisi, grossi, solidi & obtusi, inter quos & carnem erat apertura, vnde semper sanguis exibat, ad cuius represionem, excepto à vespere diei Iouis vsq; ad sero diei Veneris sequentis, semper pæciæ interponebantur; habuit etiam vulnus laterale, ad instar vulneris lateris Christi.

diuided from the flesh, that they would open from it, so as his wounds did continually bleede; insomuch, as hee was faine to put tents into them to keepe them from bleeding: which hee continually did, sauing on *good Friday*, when alwaies this popish *Iesus* did pul out his tents, and let his wounds bleede, as the true *Christs* that day did for our saluation; & this not only in hands and feet, but that he had a wound in his side like to that in our Sauiour Christ, and all this (saith the book) was not fained nor imaginarie, but truly & really imprinted in his body by the power of God, that so he might make his friend *Francis* like to his sonne Christ in all things (*p*). And all this was not the superfluitie of idle & superstitious Monks brains; but the publicke act of their Church, and manie Popes one after another haue allowed it, and by their bulles and charters confirmed and auouched the truth of this story, concerning the wounds of S. *Francis* (q); and in monument and memory therof they haue their holy day of the 5. wounds to this day established by all authoritie (*r*).

Thus Christ, touching his passion, is made equall with a mortall man, & an ignorant Frier (by the Popes diuinitie) is made equall with Christ in the manner of his suffring; not in that fashion as euery Christian may be, but so as none at all, no (saith this booke) not S. *Iohn* the Euangelist, nor the Virgin *Marie* her selfe could be.

But if we come to his Miracles, then surely Christ must come after him; for whereas Christ wrought a miracle, he they say wrought ten, and those that Christ did are nothing to his. Christ neuer shewed that humilitie and charitie & patience that S. *Francis* did. Christ neuer

[p] Vide Bartholomei de pisis Epistolã ad Generalem & capital. ord. Min. Christus ipsum Patrem Franciscum sibi *per omnia* similem reddidit et conformem.

[q] Vide libru conformit. lib. 3. confor. 31. par. 2. pag. 308 Apparet ergo 8. bullis summorum pontificum, scilicet tribus Gregorij 9. tribus Alexãd. 4. vna Nicholai tertij & alia Benedicti 12. quòd beatus Franciscus stigmatizatus fuit.

[r] Dominus papa Benedictus 12. bullam dedit ordinat vt festum celebraretur de stigmatibus beati Francisci.

neuer gaue awaie all his clothes till hee was starke naked, as S. *Francis* did (*s*): he neuer preached to beasts and birds, as Saint *Francis* did: he neuer by his words and the signe of the Crosse tamed and conuerted wild beastes as Saint *Francis* did. All this may easily bee shewed and much more; but I will insist only in one, and on that the rather, least they should take it in snuffe that I say their father FRANCIS conuerted beasts: harken therfore to the storie, and then iudge and spare not.

(*s*) For al these being too lóg to write in the margét I must refer ỹ Reader to the book it selfe, if he will not beleeue me: or els let him suspende his iudgemét till I haue leisure to exemplifie these at large by themselues.

S. *Francis* on a time comming to preach at the city of *Eugubium* (*t*) found that the saide Citie was much troubled with a great and cruell *Wolfe*, that killd not their cattell onely but their people if they were vnarmed. *Francis* would needs goe to him, to turne him from his rauenousnesse: and seeing the wolfe come against him with open mouth, he made the signe of the Crosse vpon him, and commanded the wolfe to shut his mouth and hurt him not: the wolfe presently obeied and fel downe, as tho he had beene a meeke Lamb: then spake *Francis* to him and sayde; *Brother Wolfe* thou hast shed much bloud and done much hurt, and therefore art worthie to die, and all this Citie iustly complaines of thee: but *brother*, if thou wilt be content I will make peace betwixt them & thee: the wolf by wagging his taile, and mouing his eares, shewed that he was verie glad. Then *brother Wolfe* (sayth S. FRANCIS) seeing thou art content to bee at peace with them I, will take order that they shall giue thee daily allowance of meate, if thou wilt promise mee hereafter to hurt no hodie: the wolfe bowing his heade answered by signes that hee would. Yea,

(*t*) Vide librũ conformitatũ lib. 1. conformit. 10. par. 2. pag. 140. Francis preacheth to a wolfe. Francis calleth the wolfe brother: a couple of rauening Wolues well met. Francis offereth the wolfe his brother to make peace betwixt him & the towne. The Wolfe is content.

but

but then (sayth *Francis*), *Brother Wolfe*, giue mee thy faith and credit that I may beleeue thee: and the wolfe presently lifted vp his right fore-foote and layed it in *Francis* his hand, therby giuing his faith that he would performe it. Then *Brother Wolfe* (sayth *Francis*) I command thee in the name of the Lord Iesus that thou go with me into the Citie, and there feare not to make peace, in the name of the Lord: the wolfe forthwith followed him, as meeke as a Lambe. So comming into the Citie, all the people, togither with the Magistrates being assembled, S. *Francis* made vnto them an excellẽt sermon, the wolfe being by: which being done he sayd to them these words;

Francis bids his brother wolf giue him his hand and faith that hee will performe his order.

Brother wolfe standeth by, whilst S. Francis preacheth to the people.

This brother of mine, this wolfe that standeth here, hath promised me, & vpon his promise hath giuen me his faith that hee will be friends with you, and doe no more hurt; prouided that you shall dayly giue him an allowance, and portion of meate: which if you doe for your partes, then I will bee suretie for my *brother Wolfe* that he shall perform the conditions on his part required. Then said S. *Francis*; *Brother Wolf*, it is reason that as thou did before, so here before all this people thou giue me thy faith againe, that thou wilt keep the couenants on thy part: and the wolfe immediately lift vp his right fore-foot, and laid it in the hand of S. *Francis*, his suretie, in the sight of all the people, and so gaue his faith againe: and then all the people shouted and wondred, and praised Christ for sending S. *Francis* amongst thẽ, by whose merits they were deliuered frõ the cruel wolf. And from that day forward, the people to the wolf & wolf to the people, performed their couenants made by S. *Francis*: & the wolf liued 2. years after

Francis is surety for his brother wolfe to the towne.

Brother wolfe giueth his faith againe.

Brother wolfe liueth in the towne, & takes his meate at the dores.

FRANCIS was gone, and went vp and downe the ſtreets, and tooke his meate, from doore to doore, hurting no man, and was well and daintily fed; and there was neuer ſo much as a dog that barked at him. And at laſt, after 2. yeares, *Brother Wolfe* beeing ſtricken in yeares dyed, for whoſe death the Citizens did very much lament.

Brother wolfe dieth, & is lamented.

Heere is a miracle worth the marking. Now let all Huguenots, and Heretickes ſhewe ſuch a miracle in their religion; no, no, they neuer can doe it: And no maruell; for Ieſus Chriſt, who is the King and Captain of their religion, neuer did the like in his time to this which S. *Francis* the king and captaine of the Franciſcans (*u*) hath heere done.

[u] Franciſce Ieſu typicè dux formaq; Minorum.

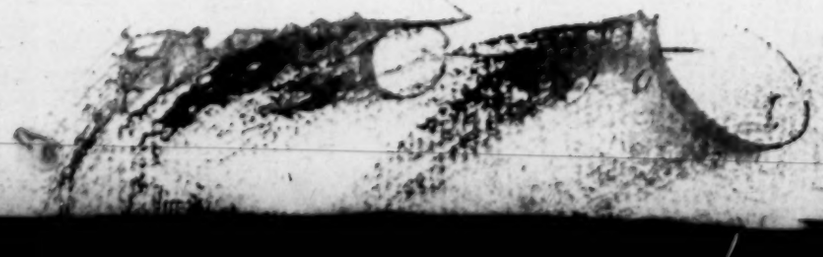
If the time would giue leaue, I could bring 20. more as impious, as incredible, and as abſurd in their kinde as this: but leauing it to a further opportunitie, and referring the learned to the booke it ſelfe, I proceed.

What may bee ſaide to all this? are not theſe wide and wofull wounds? Oh! but *they are healed*; I may anſwere as the Prophet doth: *Were they aſhamed when they had committed abhomination? Nay, they were not aſhamed*. For whereas this booke was written aboue two hundred yeares agoe by *Bartholomeus Piſanus*, a Franciſcan Frier; it was not then only ſuffred to paſſe to publique viewe in thoſe daies of darkneſſe and ſuperſtition, but now of late within leſſe then 20. yeares when one would haue thought they would (if not repented of the impieties, yet) haue beene aſhamed of the abſurdities; they contrariwiſe haue reprinted the Booke (*x*), and haue not taken out

Ierem. 7. 12

(18) *The ninth wound not healed.*

[x] The newe edition is at Bononie in Italie. 1590. & is dedicated to a Cardinal: in this editiō is all that I haue alleaged.



nor reformed one worde of all these euilles, nor of many more, which do so directly disgrace the merits of CHRIST IESVS: onely some things haue they altered, which they thought might make against themselues, but not one of these which doe so farre dishonour God and Christ and all religion. Compare together the olde and newe bookes, who will; and he shall finde this to be true: wherefore the conclusion is, that this *wound is farre from being healed.* Let vs then go forward, and see if wee can finde one wound healed in the Romane Church.

(19) The tenth wound; *The Pope may giue Indulgences for* 20000. *yeers & grant men power to redeeme soules out of Purgatory.*

Two or three hundred yeares agoe, the Popes Indulgences did growe to that height of rotten ripenesse, that all men of vndertstanding, euen of his owne broode were ashamed of it, and manie a one of the wiser sort, euen in these mystie times, did see and laugh at the nakednesse of Poperie in that poynt; the excesse whereof grewe so great, as they cannot denie but it gaue at last an occasion of LVTHERS reuolte from them. There is a *Manuscript* extant, written some two hundreth yeeres agoe, and another not much differing from it, some 130. yeares ago printed at *Rome*, containing a catalogue onely of those *Indulgences* belonging to the parish Churches of *Rome*, amongst which (they say) are 7. principall: let vs but consider of some fewe (y).

In the *Laterane Church*, it is graunted thus by Pope *Boniface*.

If any Pilgrime come for deuotion to this Church, hee shall be absolued from all his sinnes.

And in the Chappel there called sanctum sanctorum, *there is full and true remission of all sinnes.*

(y) He that wāts this booke let him looke in Hospinian de Templis. lib. 2 c. 28. pag. 348. editionis Tigur. 603. where he shall finde both mention of the book & a particular recitall of a great part of it.

And

And one daie in the yeare, which is the daie of the dedication of the Church, there is full remiſsion of all ſinnes both à pœna & culpa: *and this Indulgence is ſo certaine* (*ſayth the booke*) *that when the Pope firſt pronounced it, the* Angells in the hearing of all the people ſayd *Amen.*

Angels ſay *Amen*, to the Popes Indulgences: but they ſhold firſt proue, ỳ God ſaith *Amen* to them; for els the Angells will not, vnleſſe it bee the euill Angells.

If theſe things bee true, then it is ſtrange that all Papiſts in the world are not ſaued: for hee that hath full remiſſion of all ſinnes, both *à pœna & culpa*, dying in that ſtate cannot be damned. And certainly, he that for the obtaining therof, wil not take the pains to viſite that Church one daie in a yeer, is not worthy of ſaluation.

In Saint *Peters* Church, there bee euerie daie eight and fortie yeeres of pardon, which is in one yeere aboue *fifteene thouſand* yeeres: Euerie daie of the Annuntiation there bee *one thouſand yeers*; and hee that with deuotion goeth vp Saint *Peters* ſtayres, hath for euery ſteppe *ſeauen yeeres of pardon.* Surely purgatorie paines are not ſo fearefull as they beare the world in hand; if going vp two and twentie ſteps may purchaſe releaſement of a hundred & fiftie yeers thereof. And if theſe ſeeme too little *Alexander* the Pope like a liberall Lord opens his treaſure, and giues to euery ſteppe a thouſand yeares: So that now there is not a Papiſt in the world that needes to be in Purgatorie one daie except hee will: For, for going vp twentie two ſteppes with deuotion, hee may be releaſed out of Purgatorie, for two and twentie thouſand yeeres: and I hope they do not think the World will laſt ſo long, and Purgatorie (they ſaie) ends with the World.

XXij. thouſand yeers of pardō grāted for going vp 22. ſteps

If the Pope ſay true in this no Papiſt need to come in Purgatory.

Further

Further, whoſoeuer will go through the 3. doores of the *Laterane Church*, ſhall bee as free from all his ſinnes, as hee was the houre hee was baptized: Likewiſe at the Altar in Saint *Peters Church*, there be xiiii. thouſand years of pardon and deliuerance of one ſoule out of Purgatorie.

Three doores of one Church in Rome of ſo great vertue that whoſoeuer goeth through them ſhall be as free from ſinne as when he was newly baptized.

And in the *Church of Saint Lawrence*, whoſoeuer viſiteth that Church euerie Thurſday for a yeare, and ſittes vpon the ſtone whereon Saint *Lawrence* was broyled, ſhall deliuer *one ſoule out of Purgatorie.*

Oh what a great power the Pope hath, who can giue power to another ſo eaſily to deliuer ſoules out of purgatorie.

And in the *Church of Saint Iohn*, at the gate called *Porta Latina*, a man by either ſaying a Maſſe, or cauſing it to bee ſayde, may deliuer *one ſoule out of Purgatorie.*

How eaſie purgatorie might be emptied by Popiſh doctrine.

Are theſe true? then why is there one ſoule left in purgatorie? or elſe where is the charitie of the Papiſtes (which they ſo much bragge of) ſeeing ſo eaſilie they may deliuer ſo many thouſands ſoules out of purgatorie in one yeare? Certainely, if theſe bee true as they be written, then granting that there is a purgatorie, it might ſoone be emptied.

But if it be falſe and fabulous and friuolous, and hath no other ende but to mocke poore people and to ſucke out their ſiluer: then what a religion is that which maintaines ſuch dealings? eſpecially ſeeing this is not the deede of any priuate men, but of the Popes themſelues: nor of a fewe, but euen all ſince *Boniface* the eight.

(20)

The tenth wound not healed, but groweth more deſperate & deadly to this day.

Thus wee haue ſearched deepe, into a foule and filthie wound. Now what remaines? but to ſee if it bee *healed* yet, or no (20),

But alas, *Babylon will not be healed*: for as they feared

feared not to put these trickes vpon the people 100. and 200. yeares agoe, in the times of superstition; so haue they presumed euen still in these dayes of light to do the like. And as the whore is shamelesse in her sinne, so is this *whore of Babylon* in her impieties; for shee hath not at all amended this enormitie, nor in any sort reformed it, but rather lets it growe from bad, to worse. For euidence wherof, let any man read *Onuphrius Pauvinius* (z), who not past 24. yeares agoe, hath written (with publike authoritie) a booke to this verie purpose *of the seaue principal Churches of Rome*, and of the Indulgences belonging to them; wherein all that is deliuered before is auerred, and much more added: some part whereof I would put downe, saue for that it may bee reserued to a further purpose and fitter opportunitie. And for better euidence, that as she hath not, so shee purposeth neuer to *heale vp this wound*; within these two yeares they haue allowed & published with authoritie, the *pilgrimage or voiages of Seigneur Villamont*, (a), one of the Gentlemen of the French Kings Chamber; wherein the poore deceiued Gentleman, out of his superstitious deuotion hauing visited all those Churches, and made himselfe (as hee saith) blessed by being partaker of all the Indulgences thereto belonging; and hauing ascended those holy staires to euerie steppe whereof belong so manie thousand yeares of pardon: after all, returning home at last much poorer, but nothing wiser then hee went, hee wrote a booke of his voiage and pilgrimage to *Ierusalem*: and taking *Rome* in his way, hee describes at large the *Indulgences* granted of olde, and at this day in force to the Churches in *Rome*. Which booke (being

(z) Vide Onuphrium Pauinium, de præcipuis vrbis Romæ sanctioribus basilicis quas septem Ecclesias vulgo vocant. Colon. 1584. passim.

(a) Les voyages du Sr. de Villamont diuisez en trois liures: derniere edition, reueuee & augmentee &c. A. Arras. 1595. vide (inter alia) librum 3. cap. 12. &c.

ing written in French) whoeuer list to reade, will soon confesse, that in this wound *the Romish Babylon is not yet healed.* (21)

And herevnto I will adde another wound, because it is so neere to this, in popish consanguinitie.

The wiser sort of *Popes*, and the rest of the craftier politicians in that hierarchie, perceiuing that all the Nations of the earth, (many of them being so farre distant) could not come to their market of Indulgences being kept in *Rome*, therefore least they should lose their trafficke into those parts, they deuised a way, that seeing a greate part of the worlde could not come to *Rome*, *Rome* should send to them: To which ende, out of his bountie and spirituall liberalitie, for the incredible good of mens soules, the *Pope* ordained that certaine *Crucifixes*, and *Meddalls*, and *Agnus dei* (b) & holy Graines, & beads & other such Iewels, should be first consecrated and hallowed by the hands of his Holinesse, and haue all the holinesse powred vppon them that hee canne spare, and further should haue annexed vnto them all those mightie Indulgences, or the like, that are graunted vnto the Churches and stations at *Rome*: and by this meanes they could sell an *Agnus dei*, that is, a little piece of white waxe, or a Crucifixe of a little metall,

(21) The eleuenth wound; *Granting of Indulgences & thousands of yeares, & deliuerance of Soules out of purgatory, to Beades, Meddalls, Crosses, Pictures and such like toyes being blessed and hallowed by the Popes holy hands.*

(b) The principall of all these toyes is the Agnus dei, which euerie one may not make, but onely the Pope:

nor hee alwayes, but onely at Easter: nor at euerie Easter, but the first next his entrance, and euerie seauenth Easter after: nor of any matter, nor in any manner, but preciselie of such simples, and with such ceremonies as are prescribed for that purpose: which together with the prayers (or rather coniurations) then to bee vsed, are to bee seene in the booke called Cæremoniale pontif. lib. 3. And hee that hath not that booke, let him looke in the Cõmentaries of Peter Mathew vpon the Constitutions of Gregorie the 13. Constit. the 1.

it may be brasse or copper (such as the Iesuites of late sent into *England* by thousandes at once, as good inoughe to serue the Englisch Catholickes), or a little meddall, or a little beade or bugle, or other matter of no more value: these toyes and trinkets, I say they can sell by this meanes, and euerie day do vtter, at a higher rate then the Ieweller can his pearles or his diamonds.

Thus did not onely the former Popes gull the people of elder ages in those times of ignorance, making them beleeue that these toyes so hallowed and blessed by them, were of such vertue as Christs bloud it selfe could be of no more; as one of them sending an *Agnis dei* to an Emperour, shamed not to write to him, that (c)

This Agnus dei *breakes off sinnes euen as the bloud of Christ:*

But euen in these times of light and knowledege, these owles dare still flie abroade: and euen of late, nay euerie yeare, the Pope shameth not to sette his trumperies to sale, annexing vnto them such large and liberall Indulgences, as Christes owne bloud can haue no more (22). I could insist vpon late and notorious examples, practiced euen at home and vpon our owne Nation: but I spare them at this time, because the proofes thereof, tho neuer so certaine to vs, are not so authenticall as yet, as bee these two examples, I shall now produce; one of them touching *Poland*, the other *France*.

For *Polande*: Not many yeares agoe, Pope *Clement* the eight granted as followeth, as is to bee seene in printed coppies,

(c) Vrbanus. 5. circa annum 1368. misit ad Imperatorem Græcorum tres agnos dei. cum his versibus, Balsamus & munda Cera cũ Chrismatis vnda, Conficiunt agnum quod munus do tibi magnum, &c. Peccatum frangit, vt Christi sanguis & angit. Fulgura desursum depellit & omne malignũ: Prægnans seruatur simul & partus liberatur: Dona confert dignis; virtutẽ destruit ignis: Portatus mundè, de fluctibus eripit vndæ. vide Petrum Mathæum, Constitut. Pont. Rom. in Constit. 1. Greg. 13. Pag. 685.

(22) *The eleuenth wound not healed.*

(d) *Indul-*

(d) Indulgences graunted by the Holinesse of our most Holy Father, Pope *Clement* the eight,

At

The Instance of the most Illustrious and most reuerend Lord Cardinall *Radzi-uillius*, Bishop of *Cracowe* and Legate in *Polande*,

Vnto

Certaine Holy Beades, Crosses, Medals and Images.

(d) Vide libru inscriptum Euangelium Romanum, edit. anno. 1600, Indulgentia concessa a sanctitate nostri S. patris Papæ Clementis octaui, Instantia illustrissimi & reuerendissimi Cardinalis Radzivillij, Episcopi Cracouiensis & legati in Polonia, Granis, Crucibus, Medallis & Imaginibus &c.

1. *Whosoeuer hauing one of these holy beades &c. shall say ouer the Rosarie, being confessed, or hauing a purpose to confesse once a month, shall for euerie time hee doth so obtaine v. yeares of pardon.*

1. Quicunque habens prope se vnum ex his granis, Crucibus, Medallis, aut Imaginibus benedictis, quotiescunque recitauerit Corollam, confessus, aut cum proposito confitendi saltem semel in mense, acquiret sibi singulis vicibus 5. annos Indulgentiæ.

2. *But if hee doe euerie day after examination of his Conscience, say three Pater nosters and three Aue Maries &c. shal haue x. yeares.*

2. Is cui moris fuerit singulis diebus facere examen suæ conscientiæ ad finem recitando 3. patres nostros et tres aue Marias orando &c. acquiret sibi 10. annos Indulg.

3. *But if hee vse euerie day to saie ouer the Psalter of our Ladie, shall for euerie Saturday weekely obtaine a hundred yeares.*

3. Is cui moris fuerit recitare singulis diebus officium nostræ dominæ, singulis diebus sabbathi, acquiret sibi Indulgentiam centum annorum.

4 Is cui mortis fuerit recitare ter in hebdomade Corollã, & confessus fuerit et communicauerit & precatus fuerit vt supra, acquiret sibi plenariam Indulgentiam.

4. *Hee that shall thrise in a weeke say ouer the Coronet of our Ladie, & confesse and communicate, and pray, shal obtaine a plenarie, that is, a full remission of all sinnes.*

5. Quicunque in articulo mortis, dicet in corde Iesus eum non possit proferre ore, acquiret sibi plenariam Indulgentiam: modo habuerit vnam ex Corollis, Granis, Crucibus, aut Medallis supradictis.

5. *And whosoeuer in the houre and point of death shall but say in his heart, when he cannot speak with his tongue, the name Iesus, shall haue a plenarie and full forgiuenesse of all his sinnes: prouided that hee haue one of these blessed and holy Graines, Meddalls, Crucifixes or Pictures.*

* Hæ omnes Indulgentiæ acquirantur habendo prope aut ante se vnam Medallam, Crucem, Imaginem aut Granum huius benedictionis, obseruando quæ supra dicta sunt, & valeant [illegible]ibus & [illegible] omni loco. Impressum Romæ a Paulo Blado Typographo Cameræ. 1592.

** *All these Indulgences may bee procured and obtained, by hauing either about a man, or lying before him one or more of these holy Medalles, Crosses, Graines, or Images, and obseruing what is afore appointed: and his Holinesses wil is, that they shall bee of force to all kinde of men and in euerie place.*

Printed at Rome *by the printer of his Holinesses priuie Chamber, Paulus Bladus, 1592.*

Lo here how *Babylon* is healed: If a man at the point of death, canne in his minde but thinke of Iesus

Iesus, he shall haue full forgiuenesse of all his sinnes, if hee haue one of these holy Crosses, or Graines about him. And is this the Diuinitie of the Romish Church? is this procured by a Cardinall and graunted by the Pope? then answere mee but one worde: Shall the thinking or naming of Iesus, without true faith and repentance saue him tho hee haue a hundreth of these holy Graines about him? or if hee doe truely repent and beleeue in CHRIST, tho hee haue not one of these, shall hee not bee saued?

If those both bee true, (as who dare denie them?) then phie vpon these Impostors and deceiuers, who by these their Atheisticall mockeries expose religion to all contempt: and these thinges beeing so common and notorious, noe maruell tho *Italie*, where (these are rifest) haue, beside some priuie protestantes, fewe but that are either Atheistes or fooles.

Concerning *France:* Of late yeares *Peroun* the French Cardinall, hauing made a costly Iorney to *Rome*, comming home, procured of the Pope (for the bearing of his charges) to bee the bearer of certaine hallowed & holy matters consecrated and blessed by the Pope, in such a fashion, as if that were true the Pope saith, he were more then mad that would not (as the wise Merchant) *sell all hee hath to buie one of them.*

(e) Indul-

(e) Indulgentiæ concessæ a nostro S. Patre Papa Clement 8 Corollis Granis Cruciculis, Rosorijs Crucibus Crucifixis Medallis & Imaginibus benedictis, Instante Reuerendo Patre in deo domino Iacobo Danie Episc. Ebrodunensi, Consiliario regio in ipsius Consilijs summa et pietate & ipsius primo Eleemosynario.

(e) Indulgences granted by the Holinesse of our most Holy Father Pope *Clement* the eight,

Vnto

Holy Beades, Graynes, Rosaries, Crosses, Crucifixes, Medalls and Images, being hallowed and blessed by his owne holy hands,

At the Instance of the Reuerende Father and Lord, *James Dauie*, Bishoppe of *Eureux*, Counsellor to the King in his Counsell of Estate, and also of his priuate Counsell and principall Almoner to his Maiestie.

Grana benedicta sunt tantùm in vsum regni Galliæ.

*Quicunque habuerit ex Corollis aut Rosarijs vnũ aut etiam Corollam vnam in quam insertum sit vnum ex his granis &c. quotiescunque fecerit aliquid opus misericordiæ, corporalis aut spiritualis, aut audierit Missam aut sermonem, aut veneratus fuerit sacramentum aut Cruceia, aut aliam quandam sanctam Imaginem, acquiret sibi veniam centum annorum.

1. A hundreth yeares of pardon, at an easie rate.

1. *Whosoeuer hauing one of these beades &c. shall do any worke of mercie corporall or spirituall, or heare a Masse or a Sermon, or shall but doe reuerence to the Sacrament, or to a Crosse, or to a holy Image, shall obtaine a hundreth yeares of pardon.*

See what a bountiful father, the Pope is. Who would offer lesse for a hundreth yeares? surely hee that will not do thus much, he is worthy to lye and fry in purgatorie.

2 *Whoso-*

2. *Whosoeuer shall confesse and communicate, or being a Priest, shall besides his masse, say deuoutely one* Pater noster, *or one* Aue Mary, *for the Catholick Church, or for the holy Father, or for the King of France, or for the peace of France, or for the conuersion of Heretickes, or other sinners: shall haue for euery time hee doth this a plenarie Indulgence, and remission of all his sinnes, so as hee haue about him one of these holy beades graines or Crucifixes.*

2. Quicunq; confitebitur aut cõmunicabit, aut si Presbyter sit dixerit missam recitãs deuotè prẽter confessionum cõmunionẽ aut missam, vnum patrem nostrũ aut vnum aue Mariam, aut aliqua alia ratione orans Deum pro sancta Ecclesia Catholica, aut pro nostro sancto Patre, aut pro Rege Galliæ, aut pro pace huius Regni, aut pro conuersione Hæreticorum, aut pro conuersione peccatorum, acquiret sibi singulis vicibus Indulgentiam plenariã & remissionem omnium peccatorum suorum, *Modò super se habeat suprædictarum rerum aliquam.*

And what if one want all these trumperies, shall he not haue forgiuenesse, if he do truely beleeue and repent? Oh when will *Babylon* be ashamed of such abhomination?

3. *Whosoeuer shall kisse one of these beades &c. with deuotion, shal haue for euery time he doth so, tenne yeares of pardon.*

3. Quicunq; exosculatus fuerit, cum deuotione, &c aliquam eiusmodi medallorum, &c. acquiret sibi singulis vicibus 10. annos Indulgentiæ.

4. *Whosoeuer hath one of them about him, and praieth for the successe of the Catholick Romish religion, or for the K. of France, shall be (so oft as he doth so) partaker of all the Sacrifices, Prayers, and Fasts and other good workes done in anie Abbie, as well as if hee were a particular member of the same societie.*

4. Habens super se vnam ex supradictis rebus orans pro conseruatione, &c. aut pro Rege Galliæ, &c. particeps erit singulis diebus &c. omnium sacrificiorum, Ieiuniorum, precum & aliorum operum quæ fiunt in cœnobijs, ac si esset membrum particulare eorum.

5. *Hee that hath one of theſe about him, if hee be in danger of death, or in the battell, or in any place where he cannot go to confeſsion, & ſhal with contrition but repeate theſe words,* Lord Ieſus receiue my ſpirit, *or name the holy name* Ieſus, *ſhal haue forgiueneſſe of all his ſinnes, and be diſcharged both a* à pœna & à cu'pa.

5. Habens ſuper ſe vnam ex ſupradictis rebus in periculo mortis in bello aut alio in loco, vbi non fuerit illi commodum, recitans, cum contritione, Domine Ieſu ſuſcipe ſpiritum meum &c. aut proferens ſanctum nomẽ Ieſu, acquiret ſibi Indulgentiam plenariam, & remiſsionem omnium ſuorum peccatorum, tam culpæ quam pœnæ, &c.

* *His Holineſſe graunts that theſe Indulgences ſhall be good for all men, and in all places; but conditionally, that thoſe that be not French-men, ſhall praie for the King and Realme of* France: *Except alwaies the holy Graynes; for thoſe are limited to belong onely to* France, *and to bee good to none but onely French men.*

* Sua ſanctitas concedit vt valeant pro omnibus & in omni loco (exceptis granis) ea condi-tione, vt qui non ſint Galli precentur pro Rege & Regno Galliæ &c. Impreſſum Romæ cum permiſsione ſuperiorum, &c.

Imprinted at Rome *with licence, &c.*

I haue named ſome, but not all; looke for the reſt in the book: but in them all let it be obſerued, that there is not the leaſt mention of faith in Chriſt, nor once ſo much as the name of it, nor anie relation to Chriſt, nor his holy merits: No, theſe are well if they may be vnderſtood; and yet theſe men (if they bee not Atheiſts) doe knowe that all theſe their large promiſes are but winde, and their Indulgences but fome and froth, if there be not liuely faith and true repentance: and if theſe be in a man, then let vs ſee that Pope, Cardinall, or other Papiſt, who dare ſay that hee ſhall not haue ful remiſsion that neuer ſawe nor touched one of *thei*

bleſſe

blessed beades nor hallowed Graines. Thus wee see how farre *Babylon* is from beeing healed in this point.

The twelfth and last wound, concerning the first Table, shal be cõcerning the *Sacraments*: both which are horribly peruerted and profaned by Romish doctrine and practice. (23)

First, *Baptisme* is profanely applied, not to reasonable creatures onlie, men and women, according to the Institution (*e*); but euen to vnreasonable & dead creatures. I will insist onely vpon one: they vse to *baptize bels*, in most points so as Christians do Children, & in som points with much more ceremony & solemnity.

Bellarmin is ashamed of it, and would willingly hide and couer it, tho he cannot cure it: but if hee were not a Cardinall and a Iesuite, hee would bee ashamed to cloake it with so loude a lie, as he doth: for (saith he) (*f*) it is a false slander of the Heretickes; wee do not baptize bels, neither in respect of the name, nor ỹ matter of *baptism*: look saith he the book of the *Pontificale* there is no such matter: only (saith he) *we blesse them* as we do Churches, Altars Crosses, and other things, &c.

Is it true? then let vs follow *Bellarmines* aduise, and looke into the Pontificale, and omitting the name or word, let vs stand vpon the matter of *Baptism*. Compare therefore their baptisme of a child and a Bell together, and see then whether it may not be truly sayde *they baptize Bells*. (g)

(23) The 12. wound; *The Popish Church baptizeth Belles.*

[e] Mat. 28. 19

[f] Bellar. de Rõ Pont. Tom. 1. lib. 4. cap. 12. Si rem reprehẽdunt, apertè decipiuntur aut mẽtiũtur: non enim cãpanæ reuera baptizantur, sed solum benedicũtur, &c. vt altaria, &c. Vt patet ex põtificali, &c.

[g] Vide librum inscriptũ Pontificale Romanũ autoritate pontificia impressum Venetijs 1520. lib. 2 cap. de Benedictione signi vel campanæ. Cãpana debet benedici antequã ponatur in campanili: parãda sint ideo vas aquæ benedicendæ, aspersoriũ, vas cum sale, lintea munda, oleum sanctum, sanctum Chrisma, thimyama, thus, myrrha, thuribulũ cum igne: Pontifex & diaconus &c. sint in suis vestimẽtis: precibus peractis Pontifex lauat campanam cum dicta aqua, & cum pollice dexteræ manus facit crucẽ supra campanã ab extra, cum oleo infirmorũ, & intus cum chrismate, & profert interim hæc verba; Sãctificetur & cõsecretur (Domine) signũ istud in nomine Patris & Filij & spiritus † sancti, In honorẽ sancti talis Pax tibi &c.

1.	
The Childe *must first bee baptized, before it can be accounted one of the Church.*	The *Bell* must first be blessed, afore it may be hung in the steeple.
2.	
The Childe *must bee baptized by a Minister, or a Priest.*	The *Bel* must, by a Bishop; or his deputie.
3.	
For a Childes *baptisme must be vsed holy-water, cream, salt, oyle spettle, and manie such.*	The *Bells* baptism or blessing must also bee in holy-water, oyle, salt, cream, tapers for light, &c.
4.	
They giue the Childe a *name.*	Soe doe they to the *Bell.*
5.	
The Child *must haue Godfathers, &c.*	So must the *Bell*; and they bee persons of great note.
6.	
The Childe *must be washt in water.*	So must the *Bell*; and that by none but the Bishop & Priests.
7.	
The Child *must be crossed.*	So must the *Bell.*
8.	
The Child *must be anointed.*	So must the *Bell.*

9.

The Childe *must bee baptized, in the name of the Trinitie.*

So the *Bell* is washt and anointed in the name of the Trinitie.

10.

They praie for the Childe.

Soe doo they for the *Bell.*

11.

At the Childes *baptisme the Scripture is read:*

So at the washing of the *Bell*, more Psalmes are read, then at a Childes baptisme, also a Gospell:

12.

And publick praiers made and more prayers are made, and (excepting saluation) greater things are prayed for, and more blessings on the bel, then befor a childe.

For better euidence heereof, and because the booke is not easie to come by, take heere a part of the prayers they vse to that purpose.

(h) *Lord grant that whereſoeuer this holy Bell thus (baptized, or) washed and blessed shal sound, al deceits of Sathan, all phantasies, all danger of whirlwindes, thunders, lightnings, and tempests, may be driuen awaie, and that deuotion may increase in Christiã men when they heare it*: O Lord sanctifie it by thy holy Spirit, *that when it sounds in thy peoples eares, their faith and deuotion may in-*

(h) Pontifical. ibid. Benedic Domine hanc aquam benedictione cœlesti, & assistat super eam virtus spiritus sancti, vt cùm hoc vasculum &c. in ea fuerit tinctum, vbicunq; sonuerit hoc tintinnabulum procul recedat virtus insidiantium, vmbra phantasmatum, incursio turbinum, percussio fulminum, læsio tonitruorum, calamitas tempestatum &c. & cùm clangorem illius audierint filij Christianorum, crescat in eis deuotionis augmentum, &c.
et postea Præsta quæsumus vt hoc vasculum sanctificetur à spiritu sancto &c. vt cùm melodia illius auribus insonuerit populorum, crescat in eis deuotio fidei, procul pellantur omnes insidiæ Inimici, fragor grandinum, &c. aereæ potestates hoc tintinnabulum audientes contremiscant.

creaſe, the diuell may bee affrayed, and tremble and flie awaie at the ſound of it. O Lord poure vpon it thy heauenly bleſſing, *that the fierie darts of the Diuell, may be made to flie backward at the ſound thereof, and that it may deliuer from danger of wind, thunder, &c. And grant Lord that all that come to the Church at the ſound of it, may be free from all temptations of the Diuell.* O Lord infuſe into it the heauenly dewe of the holy Ghoſt, *that the diuel may alwaies flie awaie before the ſounde of it, &c.*

et poſtea, Omnipotens Deus, qui, &c. tu hoc *tintinnabulũ cœleſti benedictione* perfunde, vt ante ſonitũ eius longius effugentur ignita iacula diaboli, percuſſio fulminum, &c. & quicũq; ad ſonitum eius conuenerint ab omnibus Inimici tentationibus liberi ſint, &c. *& paulo poſt,* Omnipotens Chriſte, qui &c. tu hoc *tintinnabulum ſancti ſpiritus rore perfunde,* vt ante ſonitũ eius ſemper fugiat bonorũ inimic⁹, &c.

Thus at *Bellarmines* requeſt we haue lookt into the *Popes Pontificale*, and let the Reader iudge what we haue found: he rebukes vs for laying it to their charge that they baptize bells, and for proof that they do not, ſends vs to the *Pontificale*; but ſurely he thought that we could not haue ſeene the book, els he would neuer haue referred vs therunto: for vpon ſight therof, it is apparant to be a more ſolemne baptiſme then that of the child is; for the ſolemnitie is longer, the Ceremonies more, the prayers to greater purpoſe, the miniſter of greater place, then be required to a childs baptiſm; & euery thing doth ſo concur in it that is in baptiſm, that *Bellarmin* himſelf cõfeſſeth that tho the pope doth not, yet others generally do call it *the baptizing of belles*, becauſe they ſee them ſprinkled with water, and haue names giuen them (*i*).

(*i*) Bellar. tom. 1. de Rom. põt. lib. 4. cap. 12. Nomen Baptiſmi non a Pontificibus ſed a vulgo campanarum benedictioni accommodatur &c. quia vidẽt eas aqua aſpergi et eis nomina imponi, &c.

But it is not the name we ſtand vpon, but the matter: concerning which, whereas they pray that the ſound of that bel ſo waſhed and ſanctified as afore *may driue*

away

waie the diuell and all his fierie dartes, I would aske *Bellarmine*, or anie of his Chaplains, whether this be spoken in iest or in earnest, in formalitie as words of course, or in faith as a holy prayer. If they knowe the prayer to be impossible, not to haue anie warrant, but meerelie to bee a state Ceremonie, and done to amaze the poore people &c. then it appeares they bee Cozeners and Atheists that make Religion a pretence to all their purposes: But if it be in earnest, and they knowe it to bee a prayer of faith, and haue warrant from Gods word for it, then it were possible to driue awaie the diuell and all his temptations out of a kingdome: for so manie Belles might bee hallowed and washed, as might hang, one within the reach of anothers sound; and so if the wordes of this prayer be true, a Diuell might not stay in the realme: and that Realme were very worthie to haue the Diuells companie, that would not willinglie be at the cost to haue so manie bels though they were of siluer, and to haue them baptized though it were in costly water.

To conclude, *Bellarmine* pleaseth to sport himselfe a little with vs and sayth; *The Heretickes obiect to vs that wee baptize Belles; but its maruell* (sayth hee) *that they doe not also say, wee catechize and instruct them, that so they may sound out the Articles of Fayth* (*k*): But it is verie likelie the *Iesuite* had not seene or not well perused the *Pontificale*: for if he had, hee might haue found that *they pray to GOD to giue the HOLIE GHOST to the Bell, to blesse it, to sanctifie it, to purifie it, to poure heauenlie blessings vppon it, and the dewe of Gods grace*. Certainelie if this bee a lawe-

[k] Obijciunt nobis hęretici quod baptizamus Campanas. Mirum vero est quod non etiam dicunt campanas à nobis antea catechizari et instrui, vt possint fidei symbolum resonare. Bellar. ibid. 24. 4.

lawfull an apt and fit prayer for the bell, they may also catechise it: for it is doubtless as capable of instructiō from man, as of anie spirituall and heauenly blessing from God.

Thus it is proued, I hope, that the Romish Church (in some sort for the name, but especially for the matter) doth *baptize Bells*.

It remains but to see (24) *if this wound be healed*, or no.

But I answere, this was not the superstition of the olde and ignorant times onely, but is euen the present impietie of that Church: for, of late, *Clement* the eight, pretending to haue the *Pontificall* reuiued and reformed, caused it to be printed at *Rome* before his face (*l*) by his authoritie, in a faire letter, and with most goodly pictures: and indeede many things are left that might make against the Pope, and many added that may make for him.

But as for this blasphemie and abuse of Gods holy Sacrament, it stands vntouched, vnaltered, and allowed for a good and Catholicke practice in euerie particular as I haue afore set it downe, and in manie more: *Oh BABYLON, BABYLON, when wilt thou be healed?*

The other sore of this wounde is touching *the Lords Supper* (25.) which they maime and mangle, sacrilegiously taking the Cuppe from the whole Laitie. This wound is not very deepe, for it is not olde: but it is wide, for it is generall: and it is a foule one; for it maymeth the Sacrament, and crosseth Christs owne Institution. They were a hatching it sometime before, but at last the monster was brought foorth in

(24) *The twelfth wound not healed; for the Romish Church still baptizeth belles.*

(*l*) Vide Pontificale Romanum Clementis 8. Pont. Max. iussu restitutum atq; editum Romæ 1895. et legatur eiusdem Clementis Constitutio. ibid. præfixa, pro eiusdem libri autoritate & approbatione.

(25) The other sore of the 12. wound; *That though Christ ordained the contrary; yet it is not necessary for Christiās of the Laitie to haue the sacrament in both kinds, but onely the bread & not the Cup.*

in the Councell of *Conſtance* when they decreed thus, (*m*)

That notwithſtãding Chriſt ordained the Sacramẽt in both kinds, and tho the eldeſt Church did ſo receiue it, yet for al that, this cuſtom is lawfully and laudably brought into the Church, that the laitie ſhal receiue but in one kinde onely; and that whoſoeuer ſhall holde the contrary, ſhall be proceeded againſt as heretickes: and all Prieſts are commanded vnder paine of excommunication, that they giue not the Cuppe to the laitie: and they that do and recant not ſhall be puniſhed as heretickes.

[m] Concil. Cõſtant. ſeſſ. 13. Synodus declarat decernit & definit, quod licet Chriſt⁹ inſtituerit et ſuis diſcipulis adminiſtrauerit ſub vtraq; ſpecie panis et vini; et ſimiliter quod licet in primitiua eccleſia hoc ſacramentum

reciperetur a fidelibus ſub vtraq; ſpecie: tamen hæc conſuetudo eſt rationabiliter introducta, quod a conficientibus ſub vtraq;, à laicis tantummodo ſub ſpecie panis ſuſcipiatur. Et habenda eſt pro lege hęc conſuetudo, &c. et pertinaciter aſſerentes oppoſitum tanquã hęretici arcendi et puniendi ſunt: et quod nullus Presbiter ſub pœna excõmunicationis cõmunicet populum ſub vtraq; ſpecie panis et vini, &c.

This wound hath *Bellarmine*, and other of the craftier ſort of them ſought to couer, but not to cure: and it would ſatisfie a man in this point tho he wauered before, to ſee how ſlily & ſuperficially he deals in this queſtiõ (*n*): This abuſe is ſo horrible, the iniury to the ſacrament, & the wrong to the laitie ſo notorious, the abſurdity & impiety of the practice ſo without all colour of defence, that if they were not without grace and paſt hope of recouery, & ſuch as haue reſolued to amend nothing, they would haue reformed this long agoe.

[n] Bellar. de ſacram. Euchar. lib. 4. cap. 26. tom. 3.

But heerby it is apparant they are plain States-men & Politicians, who haue nothing els in their head, but to maintaine the height of their hierarchie, and Maieſtie of their Monarchy. Euen this one particular is ſufficient to make demõſtration hereof; ſeeing they will

not amend that which they see and know to be contrary to Christs Institution; and wherof many of the better sort of themselues are vtterly ashamed.

(26) *The latter sore of the 12. wound not yet healed, but spreades further.*

But it is so farre from being healed at all, that it is rather worse and worse (26). Look in their newe edition of the Councells this last yeare, and there is no reformation of this euill (o), no plaister laid vpon this sore, not so much as a marginall note to qualifie the *Non-obstante* to Christs Institution; but rather all is made worse then it was afore in the former and elder impressions.

(o) Vide postremam edit. Cõcil. per Binium. Colon. 1606. Concil. Constant. sess. 13. in. 2. parte tomi tertij. p. 1589.

Nay, it is so farre from being healed, that contrariwise, it is made daily a wider and deeper wound: For now it is made in that Church a sinne against the first Commandement of the morall lawe, for a man to receiue the Sacrament in both kindes (p). So then seeing we knowe Christ appointed it in both kindes, and now the Romish Church prohibites it vnder paine of mortall sin; alas what hope is there that this Church will euer be reformed, that condemnes the obedience to Christs institution and commandement, as a deadly sinne?

(p) Vide librũ inscriptũ Exercitium pietatis, in gratiã studiosorum, autoritate Cardinalis Radzivilij, scriptum & editum. Colon. 92. In cap. de methodo rectè confitendi, Circa primũ præceptum inquiratur an fecerit aliquẽ exteriorẽ actum infidelitatis vel hæresis &c. vt sub vtraque specie communicãdo, &c.

Let vs now proceede to such wounds, as may bee more properly referred to the secõd Table of the morall lawe.

(27) The 13. wound; *That it is lawefull to haue sanctuaries for wilfull murder.*

Touching wilfull murder, it hath beene their doctrine and practice since the mistie times of ignorance, that (27) *Churches and Churchyards*, and *Bishops houses*, and some such other places bee *sanctuaries*, that is, places for refuge for the offender; vnto which if he do flie, and settle himselfe, he cannot, nor may not bee prosecuted by course of lawe and iustice, but is there safe

ſafe, as long as it pleaſeth the Cleargie to retayne him.

Thus writeth Pope Innocent the 3. in his Decretalles to the King of *Scotland*, who in thoſe euill daies (poore man) helde himſelfe not of power to puniſh malefactors of his owne kingdome that had taken ſanctuarie, vntill hee had ſent to the Pope for his aduiſe.

(q) *To your queſtion, Sir (ſayth the Pope) I anſwer thus; If hee that hath taken ſanctuarie be a free-man, then is he not to be taken violently out of the Church, not tho he haue committed neuer ſo grieuous crimes, neither may he be condemned thereupon either to death or other puniſhment; but the Clergie, and gouernors of that Church are to obtain for him libertie and ſafetie of life and limme &c.*

(q) Corp. Iuris Canonici Decretal. li. 3. tit. 49. cap. 6. Si fugiens ad eccleſiã liber ſit quantumcunq; grauia maleficia perpetrauerit, non eſt violenter ab eccleſia extrahendus, nec inde damnari debet ad mortẽ, vel ad pœnã; ſed rectores eccleſiarũ ſibi obtinere debent membra & vitam, &c.

Some may here obiect that afterward in the decretall hee makes exception of ſome crimes: true, of night robbers, but not of murderers. Neither was this proper to *Italie* or to *Scotland*, but the generall ſore of all nations. In *England* wee had manie, but eſpecially 3. moſt famous ſanctuaries:

One at *Beuerley*, in *Yorke-ſhire*, erected by K. *Athelſtane*, where in the Church was ſet a chaire of ſtone, and this inſcription written ouer it;

This ſtone chaire is called Freedſtoole, *that is the chaire* (r) *of peace, whereunto if one that is guiltie do fly and ſit in it, he ſhall haue all ſufficient ſecuritie.*

(r) Vide Britãniã Camdeni in Com. Eborũ. Hęc ſedes lapidea dicitur Freedſtool id eſt pacis cathedra, ad quam reus fugiendo perueniens omnimodam habet ſecuritatem.

Another at *Battel Abbie* in *Suſſex*, where the Conquerer wonne the victorie, and in memorie thereof,

building that Abby hee endowed it (with the popes consent) amongst others, with this priuiledge (*s*);

(*s*) Vide eundem Camdenũ, in com. Suſſex hæc ſunt verba diplomatis; Si quis latro vel homicida, vel aliquo crimine reus, timore mortis fugiens ad hanc eccleſiam peruenerit, in nullo lędatur, ſed liber omnino dimittatur: Abbati vero ipſius Eccleſię liceat vbiq; latronem vel furem de ſuſpendio liberare ſi forte ſuperuenerit.

If any theefe or Murderer, or any other malefactour (whatſoeuer his fault bee) for feare of death doe flie and come to this Church, he ſhall not be hurt by any meanes; but ſhall bee diſmiſſed, and let goe againe with ſafetie and freedome. And further it ſhall be lawfull for the Abbot of the ſayd Church, in all places whereſoeuer hee ſhall hap to come, to ſaue one theefe from the gallowes.

Theſe bee the very words of the Charter it ſelfe. The third and not the leaſt was at *Weſtminſter*: wherof there is often and famous mention in our Chronicles, as being a place of frequent and ordinarie refuge for great Malefactors, and the name remains there to this daie. And theſe were not ſo much the facts of ignorant and ſuperſtitious Kings, as the generall receiued doctrine of the Romiſh teachers, & the publick deed of their Popes themſelues (*t*).

(*t*) Vide decretal. Sext. & Clement: in tit. de eccleſiarum & cœmeteriorũ immunitatibus, &c.

(28) *The 13. woũd not healed, for Poperie alloweth ſanctuaries for wilfull murder ſtill.*

This was ſo in the olde time (will ſome ſay) but now it is otherwiſe. I anſwere: Nay, this is not healed, but rather is much worſe. To this end, let vs conſider a little of ſome of their lateſt and principall writers in this caſe (28). A great Clarke of *Rome*, a fauourite of Pope *Gregories* the xiiii. and one of his principall Secretaries, ſome 12. yeares agoe writes a great volume of this and other *Immunities*, which hee ſaith by their religion belongs *to holy perſons and places*; let vs obſerue a fewe of his words (*u*).

(*u*) Vide Anaſtaſium Germoniũ de ſacrorũ immunitatibus. lib. 3: cap. 16. art. 1. &c.

Not

Not Clergie men onely, but euen the very Churches themselues haue their priuiledge: for Malefactours flying to them, are in a sort made holy thereby, insomuch as they may not bee taken awaie thence, nor bee cast into prison, nor be toucht in life, nor limme, but shall there be safe from all pursuers, as in a Castle or most strong holde, &c.

Habent et ecclesiarũ ædificia, suas immunitates. Nã qui ad eas cõfugiunt, quodammodo sacrosancti effecti, nequeũt inde extrahi, nec in vincula cõijci vltimóue supplicio affici, aut aliqua membrorum detrũcatione plecti, sed veluti in arce tutissima positi ab inquirentibus inuiolati remanent.

And not onely puts he downe this for Catholicke doctrine, but he will also needs haue it to bee *ex iure diuino*: and whereas *Couarruvias* (as learned as himself at least) disproues it verie sufficiently (*w*) and concludes it to bee but *de iure positivo*, this darling of the Popes will not suffer so much amendment as this, but condemnes *Couarruvias*, tho hee cannot confute his reasons, and concludes it to bee *de iure diuino*. (*x*).

(*w*) Didac. Couarruvias. variarum resolut. lib. 2. cap. 20. Num. 2. v. 2. & 3.

(*x*) Idem Germoni⁹ ibid. art. 7.

And wheras one *Iohannes Ferrariensis*, a famous and learned Lawyer, argueth soundly and truely that Churches should not receiue murtherers nor be sanctuaries for theeues, seeing *Christ cast out euen buyers and sellers which are not so ill* (*y*); The Popes Secretarie, scornfully casteth away both his opinion and his reason (*z*); yet is he neuer able to ouerthrowe either the truth of his opinion, or strength of his reason: but so vnwilling are they to bee healed in anie thing, that if anie one of them doe but begin to see the truth, and doe but glaunce at it or incline to it, presently hee is nipt in the head and condemned, as heere the olde Lawyer is reproued by the later; and whē as he would haue had this wound healed, this darling of the popes will not suffer him, but answeres that his reason is naught and not worth a rush.

(*y*) Ioh. Pet. de Ferrar. practica Papiensis, cap. de forma inquisi. vers. ex his potest.

(*z*) Germoni⁹ ibid. art. 15.

And yet not content, he goeth further, and saith; that not onely *Churches* consecrated, but tho they bee not as yet consecrated (*a*), yet they be sanctuaries: and not the *Church* onely, but euen the *Churchyard*, yea tho it be disioined from the Church (*b*).

Nay further, that euen *hospitalls* (*c*), yea priuate *Chappells* in mens houses, if they were built by the Bishops authority (*d*), haue priuiledge of sanctuarie to receiue a murderer flying vnto them. And least murder should not finde sufficient shelter in Romish religion, he telles vs further, that euen the Bishops Palace is a sanctuarie, if a murderer fly vnto it, if it bee within 40. paces of the Church; or (tho it bee more then 40. paces off) if it haue a Chappell in it (*e*). And yet further, if a murtherer going to execution, after a iust sentence, or afore triall, being pursued, doe meete a Priest carying *his breaden God*, and doe fly to him, he is priuiledged from the power of the lawe (*f*).

And least we should thinke it strange, to giue this honor to the *church* that is Gods house, or to the *bread* which they say is their God, he goeth yet one steppe further, and tells vs that (*g*),

> *A* Cardinall *of* Rome *not onely is so holy a person in himselfe, that hee may not be touched without sacriledge; but if a murderer or malefactor, that is carying to execution, if he haue the good happe to meete a Cardinall, and can touch either his hat or his robes, he is discharged from the sentence of the lawe.*

Loe, heere is a holy person indeede; a *Cardinalls* coate, or hat, shall haue more priuiledge then had either the coate or the flesh it selfe of *Christ Iesus*: hee would

[a] Idē ibid. art. 23. 24.
[b] Idē ibid. art. 30. & 34.
[c] Idē ibid. art. 27
[d] Idē ibid. art. 29.
[e] Idē ibid. art. 43. &c.
[f] Idē ibid. art. 52.
[g] Idem Germonius ibid. lib. 3. cap. 6. art. 51. &c. Tāta est huius dignitatis Maiestas, vt non Cardinalis solum velut sacrosanctus absq; sacrilegij culpa tāgi non possit, verū nec ille qui ad capitale supplicium ducitur, si Cardinali obviam factus eiusq; pileum aut vestem attigerit &c. occidi nequeat: sic Baldus & reliqui; vnus tantum Corsetus tenet in contrarium: sed eius argumentis excellenter satisfacit Cardinalis Albanus.

would not deliuer anie murderers from death, onelie one he deliuered; namely, *Barrabas*, and he himselfe died in his roome (*h*): and if my Lords the Cardinalls should do so, surely they would meete no murderers in the streete.

[h] See the story of the passion.

But to goe forward; the lawe sayth, the Murderer shall die (*i*); and Christ saith, he came not to dissolue the lawe, but to fulfill it (*k*): but the Cardinalls wil not fulfil the lawe, but dissolue it. The Murderer shall die, sayth God: true, saith the Pope, vnlesse hee happe to touch the hem of one of my Cardinalls coats, for then he is acquitted.

[i] Gen. 9. 6
[k] Matth. 5, 18

But is this healed and reformed? nay alas, one *Antonius Corsetus*, a learned Lawyer, misliking this, because as he saith truely (*l*); *this being so, there wil be an occasion giuen of much euill, and bloudie men will heereby take libertie to offend*: He is not suffred to make anie motion for reforming of anie thing, but is contrariwise turned awaie with this censure, that *his reasons are slender and nothing worth*. And thus, when he is dasht out of countenance, who would haue healed this wound, then comes the Popes Secretary (a true childe of *Babylon that will not be healed*) and to make the wound wider and deeper, brings a reason for this power of Cardinalls, worthy of himself (*m*);

[l] Hoc stante, daretur materia delinquẽdi, propterea quod homines audaciores fierẽt & delicta remanerent impunita: sic Anto. Corset. in suis singular. in verbo Cardinalis.

[m] Idem Germonius ibid. cap. 6. art. 51.

Non sunt hodie Cardinales deterioris cõditionis quam olim fuerunt Virgines vestales: quarum autoritas apud Romanos tanta fuit, vt si ad capitale aliquis supplicium duceretur, & fortè fortuna transisset Vestalis, is necari non posset.

If (saith he) the Virgin-vestalls in Rome *heathenish had this power, that if a person condemned met one of them in his way to executiõ, and could get to touch them, he was thereby deliuered from death;*

as

as he proueth out of Aul. Gellius (*n*): *Then much more ought the Cardinalls to haue this honour in* Rome *being now Christian.*

Yea, but is there not danger to multiplie murders, and defeat the lawe by this means? for may not a Cardinall come for fauour, and on set purpose? may hee not be intreated, may he not be corrupt and bee hired to come? There be now also many Cardinalls, about 60. or 70. if anie of all these be in the streetes, murderers may escape; and there be fewe daies, wherin some of these stirre not abroad: To all these materiall obiections, what doth he answer? surelie an easie answer hath he for all: (*o*)

This priuiledge belongeth, without all question, to the Cardinalls person, if he come by chance, and not on set purpose: for so it was also in the case of the Virgins Vestall.

But how shall it appeare, that hee comes not purpolely? In that case the vestall Virgins, that neuer might swear, were put to their oath (*p*).

But for al that (saith this Popes dearling) my Lords the Cardinalls may not sweare, they may not bee so disgraced as to be put to their oathes: How shall it then appeare? hee must (saith hee *q*) bee beleeued vpon his bare word. So then if a Cardinall haue but the conscience to tell a lie (which, how small a thing it is in poperie, and how manie excuses it hath, who knoweth not?) then it is heere apparant that the vilest theefe, and murderer in a countrie, may easily escape the halter at *Rome*.

[n] Aul. Gellius, noct. Att. lib. 10. cap. 15.

[o] Germonius ibid. art. 52. Ne detur occasio delinquendi, et vt omnis praua suspicio tollatur, damnatus gaudet hac immunitate, si Cardinalis non data opera sed casu transeat.

[p] Aul. Gellius ibid.

[q] Licet Vestalis nunquam iurasset, hoc tamen casu eas iurasse, certum est. At Cardinalem deuinci Iusiurandi religione minime vellem: itaq; non iuranti sed asseréti se forte fortuna in dãnatũ incidisse credendum est, cum ei in grauioribus negotijs fides adhiberi solet: vt si sedis Apostolicę legatum se esse dixerit, fidem ei habendam volunt nostri Ioh. Andr. Bal. Alb. &c. Idem Germonius ibid. art. 53. &c.

Now

Now to conclude, see how many helpes there be for a Murderer in Romish religion; first by places, then by persons priuiledged. Places priuiledged be, 1. a Church, 2. a Churchyard, 3. an hospitall, 4. a Bishops house, 5. a priuate Chappell; all these shall deliuer a man from tryall (were this so in *London*, how should any murderer be brought to the Bar? no street could he passe through, but he shall finde one of these 5. places): then by persons priuiledged; which be, first, *a Cardinall riding by*: which because it is but in fewe places; therefore the second is *a Priest carying the Sacrament*, and that is in euery towne: To touch either of these, doth deliuer from death a murtherer cõdemned by law.

Thus we see, a bloudy Church is a defender of bloud and murther; for let anie wise man consider, how many thousand murders in a yeere, may bee sheltred and shuffled ouer by these meanes. And yet sanctuaries are but one means to cloak murther, they haue many more (not so fit to be stood vpon at this time): but the end and effect of them all is this, that poisoning, stabbing, killing, and all kind of bloud-shedding is so rife in popish States, that the better sort of themselues do bitterlie complaine of it. *Oleaster* a spanish Inquisitor (and therefore not partiall on our side) hath these words;

(r) *I see daily (sayth he) murders are committed: but I doe not see the murderers are punished: for we haue at this daie a thousand waies to excuse murderers; whereof one is to appeale to the Church, & to say he is a Cleargie man, and presently to get frõ the Pope such Iudges or Commissioners, as themselues*

(r) Vide Hieronimum ab Oleastro, inquisitorem vlissiponens. in suis Cõment. in Pentat: In cap. 4. Genes. pag. 17. Video (inquit) homicidia fieri, nec tamen video homicidas puniri: sunt enim hodie mille modi excusandi homicidam; quorũ vnus est ecclesiã appellare, Clericum se dicere, & statim Iudices quos volunt a summo põtifice impetrare, qui eos absoluunt, parua aut nulla pœna imposita; & sic homi-

ſelues will, who by and by diſcharge and abſolue them, vpon a little puniſhment or none at all, and thus murders are multiplied euerie daie, &c.

Let theſe words be well obſerued, and what he was that ſpake them; and if this be ſo, ſo farre from *Rome* as *Portingale* is, thē we may eaſily iudge how the world goeth at *Rome* and neere vnto it.

Againſt all this what can be ſaid? that this *Anaſtaſius* is an Author ſuborned by vs? Nay, *Poſſeuine* the Ieſuite will for that anſwer for vs, hauing canonized him in his catalogue of catholick Doctors (*s*): what then? that he is but a triuiall fellow, and of no credit nor authority? Nor ſo: for he was publicke profeſſor of the Popes lawe, at *Turin*, & in great office and authority both with *Gregory* the 14. and *Clement* the 8. (*t*) and his bookes be dedicated to the Popes and Cardinalls, printed at *Rome* with ſoueraigne authoritie, and ſpeciall commendation (*u*). Nay the Pope himſelfe with his own mouth commended the book, to the Cardinals, and ſaid that *the whole Clergie, and the Councel of Cardinalls by name were greatly beholden to the Author for it* (*w*): So that it is more then impudencie for anie Papiſt, to make queſtion of the authoritie of his doctrine.

What then can be ſaid? that theſe *ſanctuaries* ſtand indeed allowed for ſome faultes, but not for *murder*? If it were ſo, the fault were leſſe: but the truth is otherwiſe.

For tho it be certaine and confeſſed by themſelues, that by the ciuile lawe, Murderers, and Rauiſhers, and Adulterers are excepted (*x*): Yet *Germonius* ſhameth not to anſwere that *the Ciuile lawe is corrected in this point*

cidia multiplicantur.

(*s*) Poſſev. Ieſ. appar. ſac. tom. 1. lit. A. Anaſtaſius Germonius Archidiaconus Taurinenſis edidit libros de immunitatibus eccleſiaſticis, inter al. &c.

(*t*) Idem Poſſeu. ibid. Auguſtæ Taurinorum publicè Canones interpretabatur & nuper orator ad Clement. 8. pro ſereniſſ. Vrbini duce & vtriuſq; Romanę ſignaturæ referendarius.

Anaſtaſij Germonij, Ciuit. Ro. Archidiaconi Taurinēſis & protonotarij Apoſtolici de ſacrorū immutatibus lib. 3. ad Gregorium 14. Romę. 1591

(*w*) Vide eiuſdem Anaſtaſij Epiſtolam dedicat. ad Gregorium 14. Pont. Max.

(*x*) In 5. Quod ſi delinquentes Authent. de mand. princip.

point by the Popes law, and that therfore we are to ſtand to it(y) and not to the Ciuile lawe: Now who are excepted by the popes lawe? *only night-robbers, and ſetters of high waies*(z): but as for *murderers, adulterers, and rauiſhers*, theſe finde fauor in the Popes lawe; for they be *Amici Curiæ*: but theeues, and robbers are not ſo: and therſore this *Germonius* cõcludes that tho the Scripture be plain and many Doctors; yet, a murderer is not to bee taken out of ſanctuarie, vnleſſe there bee more then murder, as deceit, and treacherie. What then may be ſaid? that this *Germonius* is but one Doctor, and his opinion is not to be taken for a doctrine? I anſwere, his iudgement is allowed by the Pope himſelfe, and his opinions are fortified with conſent of other popiſh Doctors: But that we may ſee he walkes not alone in this waie; one *Stephanus Durantus*, writing alſo of late, *of the rites of the Romiſh Church*, deliuereth ỹ ſame for a general doctrin of that church, tho he being a French-man, is therfore the bolder and ſaith that neither in *France* nor in *England* they haue beene permitted by the kings with ſuch abſolute allowance as elſwhere. (a)

Such ſaith he is the honor and immunity of Churches, that malefactors flying to them may not bee taken out, nor haue any violence offered them.

This book alſo is of ſpeciall authoritie, dedicated to P. *Gregorie* the 14. and by him accepted with ſpeciall allowance: and in a Bull or conſtitution of his, hee affirmeth it is *a worke, ſeruing greatly for Gods glorie and the edification of Chriſtian people*, and that it is approued and allowed by the great M. of his palace (b),

y Iure Ciuili, adulteri, homicidæ, raptores ex eccl. abduci poſsunt: ſed Ius Ciuile pontificiũ hac in parte correctũ eſt; & ideo ſtandũ eſt huiꝰ diſpoſitioni &c. ſic Germoniꝰ de ſacrorum immunitatibus, lib. 3. cap. 16. art. 57, &c.

z Germonius ibid. art. 56. ex Iure Canonico & communi ſententia.

a Stephanus Durantꝰ de ritibꝰ eccleſiæ catholicę Romę 9 1. ad Gregor. 14. vid. 1. ca. 26. art. 10. Ea erat eccleſię religio & immunitas, vt ad eam confugientes non liceret inde extrahere, vel eis aliquam vim inferre.

b Vide bullam Gregorij 14, Duranti libro prefixã: hoc opꝰ &c. ad gloriã Dei & totius populi Chriſtiani ædificationẽ, &c. & à Magiſtro ſacri palatij noſtri viſum & approbatum.

to whom belonges the ſoueraigne and higheſt authoritie to cenſure all ſort of bookes.

And laſt of all, *Iacobus de Graffijs*, the great Caſuiſt, and *Grande Pœnitentiarie*, within theſe 7. yeares hath determined this queſtion; affirming that *the murderer may not be taken out of the Church, no not tho hee broke priſon and fled thither, vnleſſe it were murder ioyned with trecherie and treaſon* (c).

(c) Iacobus de Graffijs deciſ. aur. caſ. conſ. to. 1. cap. 48. libri ſecundi: art. 5. 6. 7. reus in cauſa ciuili & criminali gaudet immunitate eccleſię etiamſi carcerem cõfregerit, & ad eccleſiam confugerit: Et non expitur homicidium niſi proditione cõmiſſum aut ab Aſſaſinis.

Thus we ſee how *Babylon is healed* in this wound. And heereby it is apparant to all that will ſee, that ſhe is a bloudie *Babylon*: and as in many other reſpects for her crueltie, ſo this waie alſo, for this doctrine and practice ſhe is *a bloudy ſynagogue*: and no maruell tho the holy Ghoſt ſay, that *in her is found the bloud*, not onely *of the Saints and Martyrs*, but of *all that was ſhed vpon the earth* (d). For as ſhe hath made her ſelfe the *principall agent* in ſhedding the bloud of Saints and Martyrs: ſo hath ſhee made her ſelfe *acceſſarie* by this her doctrine and practice to al the murthers & bloudſhed vpon the earth: for, to maintaine ſo many refuges and defences for a ſinne, is to maintaine the ſinne it ſelfe. Therefore leauing this bloudie Church weltring, and wallowing, and bathing her ſelfe in bloud, let vs proceed to that remaines.

(d) Reuel. 18. 24.

(29) The 14. wound; *Romiſh Religion permits ſtewes publickelie.*

Touching the honorable eſtate of marriage, and the diſhonor of it, which is, adulterie, & fornicatiõ; it is lamentable to ſee what is the doctrine and practice of the Romiſh Church. For firſt, they giue a publicke and open toleration of the ſtewes, wherein whoredome is practiced as dayly and commonly, as other ciuile and lawfull actions (29): nay their rent is taken, and duely paide, (a part of it) to the Pope, or as hee

ſhall

shall appoint it: Thus complaines and cries out *Agrippa*, a man of no meane place, nor ordinarie vnderstanding; (e)

The Corinthians (sayth he) and Cyprians, and Babylonians, and other heathen Gracians did increase their reuenue, by the gaine of the stewes, which in Italy *also is at this daie no rare nor vnusuall matter. For the whores of* Rome *doe paie weekely to the pope a* Iulio *a piece (about sixpence sterling) the whole reuenue whereof in the yeare, doth often exceede the sum of twentie thousand Duckets, &c.*

(e) Cornel. Agrippa de vanitate scient. cap. 64. Corinthij, Cyprij, Babylonij alijq; Ethnici Græci, nonnihil a meretricio quæstu ærario suo addiderũt, quod quidem in Italia non rarũ, vbi etiã Romana scorta, in singulis hebdomadis Iulium pendẽt pontifici: qui census annuus sæpe excedit viginti millia ducatus.

Alas! wil some say; the Pope cannot hinder this: therefore seeing he cannot helpe it, he hath vsed, (such was the wisdom of elder ages) to make the best vse he can of an ill matter.

But I answere; first, the holy Ghost commands vs *to haue nothing to doe with an ill matter, but keepe vs farre from it (f)*, though wee cannot hinder it: Againe, if the Pope cannot hinder it, yet hee can refuse to haue anie gayne from it; and so hee woulde but that hee thinkes it sweete: but if hee were of *Dauids* mind who would not drinke that drink, that cost men the venture of their liues (g), surely he would not take that gain that costs men and women their soules.

f Exod. 23. 7 Ephes. 5. 11

g 2. Sam. 23. 14.

But I answere further, he could and might hinder it, and will not. If he himselfe and his fauorites speak truth, hee wants no power for nothing that hee will doe: therefore for reforming the stewes, it is cleere he wants wil, but no power. Against Gods truth, and vs the Professors of it, whom he cals hereticks, he wants no will, and therefore he wants no power. Let him punish whoredome, as he doth that, that he calls here-

ſie (tho it be the truth): let it be as vnlawfull in *Rome* to keep a ſtewes, as to haue a Proteſtant Church, and then we ſhould ſoon ſee as fewe, and fewer whores in *Rome*, then there be good Proteſtants. But whoredom is none of the vnderminers of his State, nor enemies of his Crowne as our religion is: therefore our religion muſt down when ſtewes muſt ſtand. But ſom wil further obiect, If this haue bin ſo, it is the faulte or corruption of his officers, & not to be imputed to his Holineſſe. But I anſwere, the pope vſeth not to be ſo negligent of his eſtate, as not to looke at a reuenue of 20000. duckates a yeare. And to take away all cauſe of this cauill, and to make it more apparant that the Pope is the head of the whoreof *Babylon*; *Pope Sixtus* 4. ſcarce 120. yeares agoe, built a ſtewes in *Rome*, of his owne erection and foundation, ſo ſaith the ſame *Agrippa*. (*h*)

(*h*) Cornel. Agrip. de vanit. ſcient. cap. 64 Lycurgus & Solon lupanaria ædificauere, &c. ſed & recentioribus hiſce temporibus Sixtus pōtifex Max. quartꝰ, Romæ nobile admodum lupanar exſtruxit.

Licurgus & Solon, *heathē law-giuers, erected publick ſtewes: but that is no maruel; for of late yeeres, Pope* Sixtus *the fourth builded a goodly ſtewes in* Rome.

Loe heer, the Popes Holineſſe, the founder of a Colledge of diuells, a ſtewes for whores: ſurely becauſe he ſcorned ordinarie company, he built that for himſelfe, and his Princes & peers, the Cardinalls. Thus we ſee it cōfeſſed & proued by a learned Papiſt, that a 100. yeers agoe ſtewes were maintained, nay erected by the Pope: and that he takes gain & rent of them. If any man obiect againſt *Agrippa*, as no competent witneſſe: I anſwere, the Pope indeed hath prohibited (*i*) his books to be read; but it had been more reaſon to haue diſproued and confuted his aſſertions: but let the Pope condemne him as he will, for his bold ſpeaking of truth; it is knowen to all that know him, or his bookes, hee was a Papiſt

(*i*) Vide indicem lib. prohibit. Clementis 8. in litera H.

for

for the most part: and whatsoeuer he was, he had no reason to bely the Pope; we hired him not, we thanke him not for anie thing but truth: yet for more certaintie hereof, hearken to another, who being an *Inquisitor*, is beyond all exception that waie.

Thus complains *Oleaster* (a Spanish Doctor), vpon that Text of Deuteronomy (*k*) *thou shalt not bring into my house the hire of a whore, for it is abhominable.*

(l) *Filthy gaines, saith he, were euer abhominable to God, & therfore he forbids to bring into his house the hire of a whore. But now in the new Testament, when the Church and Ministers thereof should bee much more cleane and pure then afore, all manner of filthy gaines are accepted and taken, how vile soeuer they be, and whencesoeuer they come.*

Thus all gaine is sweete, and all rent welcome to the Pope, tho it come frō whores: so true a friend to stewes and whores, is the whore of *Babylon*.

But wil some say, this might be so in the elder times, that were of more libertie, because all was quiet: but now since *Luther* rose, and the Church hath beene wakened by heretickes, this wound is healed.

No, this wound is not healed, as I wil proue by their late and moderne writers. (30)

Navarrus one of their greatest Canonists of this last age, and one whom the Popes helde worthy to be cald to *Rome*, for his continuall aduise & direction (*m*), deals very plainly in this matter, and saith, that (*n*)

[k] Deut. 23. 18.

[l] Oleaster in Commēt. suis in Pentateu. In Deut. cap. 23. fol. 270. Displicuerunt semper Deo turpia lucra, ideoq; vetat ne merces meretricū ei offeratur: at nunc cùm ecclesia & ministri mūdiores esse deberent, omnia hęc acceptantur, qualiacunq; sunt & vndecunq; venerint.

(30) *The 14. wound not healed: for the Romish religion, doctrine & practice tolerate stewes still.*

[m] Martinus Azpil. Nauar. Hisp. Iuris cononici sciētiss. idéq; theolog. insignis &c. Hęc Posseu. in apparatu sac. tom. 2. lit. M.

[n] Nau. Manual. c. 17. nu. 195. pa. 433. edit. Wirceb. in 8. 1593. Licet potestati publicæ permittere meretrices in aliqua parte ciuitatis: et postea, alicubi constituuntur eis patroni, & domus eis locātur carius quā honestis locarentur: et in hac vrbe Romana, sciente & patiēte papa locantur et semper consueuerunt locari domus meretricib⁹: et confessarij absoluūt et semper absoluerunt locatores eorū sine proposito abstinēdi à tali locatione, &c.

Kings

Kings, Princes, States, and Magistrates of Cities, appointing stewes, and setting out places for them in some conuenient place of their Cities, wherein whores may exercise their whorish trade, it seems (saith he) to be no sinne in them.

See here a peece of spanish deuotion and modesty. Surely, no maruell tho this man were sent for, from *Spaine* to *Rome:* for it seemes by this doctrine he was for the Popes tooth, and much more for his Cardinalles.

Alphonsus Viualdus, another learned Spaniarde, wrote a booke of matters of conscience not long agoe, of so great account amongst them that they call it *the golden Candlesticke*. It hath beene often printed, and within these 7. yeares was by the Popes speciall Commission purged, and reprinted: hee writes thus (*o*).

First, he makes a question, whether in the yeerely excommunication pronounced by the Bishop, against them that do not confess and communicate, whores in the stewes be comprehended, or no: and he resolueth that they be not, tho they neither confesse nor do communicate; and giues his reasons. 1. *For that whores, in the Romish Church, be neuer published nor denounced excommunicate.* 2. *No man refuseth their companie, notwithstanding that yeerely excommunication: and concludeth further that though one continue a whore for twentie yeares long, yet doth shee not incurre the Censures of the Romish Church.*

Oh excellent doctrine, and fit for the Romish Church!

(o) Martinus Alphōsus Vivald⁹, theol. & Iuris canon. professor & pœnitentiari⁹ maior, &c. In Candelabro aureo. tit. de Confessione, numero 60 Vtrum hę meretices censeantur excommunicatæ, per synodales cōstitutiones, quę nec confitentur, nec cōmunicant? respondeo, &c. Meretrices nū quā publicantur nec denūtiantur pro excōmunicatis in ecclesia: nec visum vnquam fuit, aliquem hac de causa ab earū participatione fugisse, &c. Pro resolutione dico, quod si non cōfiteātur nec communicent per 10. aut 20. annos, non ideo incurrūt pœnas ecclesiæ in detestationem sui pessimi stat⁹, quia meretrices non sunt dignæ laqueis legum. pag. 81. editionis Brixiensis 1588.

Church: but all this will some say is saued by this that followeth. Nay, contrariwise say I, the wound is made worse; and by the craft of that that followeth, obserue the subtiltie and iniquity of Romish teachers: for *this is done* (saith he) *in detestation of their ill life*: the Church doth so detest their maner of life, that she will not thinke them worthy of her censures: oh notable shift! are they too bad to bee punished, & not too bad to bee suffered? doth the Romish Clergie thinke them so vile that way, and yet allow them? see the iniquitie and filthinesse of this religion.

Thus its apparant by the great Confessor *Vivaldus*, that the Romish Church excómunicats not common whores, nor them that go to them: & another as great a Clark as himself, saith it is the common opinion (p).

But yet to shewe better that this wound is not healed, harke a little what the *grand pœnitentiarie*, *Iacobus de Graffijs*, saith;

(q) *But if fornication be a sin, then why doth the church her selfe permit stewes, & consequently fornication, which is a mortall sinne? I answere* (saith he) *that the church somtime tolerateth a less euill present that she may auoide a greater euill to come, that is probable to fal out*: and this he proues out of the Canon law; & *so concludes that the church doth tolerate stewes and whores, to auoide greater sins not approuing the sin of fornicatiõ, but by cõniuence, or dissimulatiõ tolerats it, that so she may restraine & keep yong men from adulteries, incests, and other crimes of that kinde: then he goeth further to proue his conclusiõ; which he doth out*

p Iac de Graffijs. tom. 1. lib. 1. cap. 9. art. 8. & 9.

q Iacob⁹ de Graffijs decis. aur. cas. cons. tom. 1. lib 2 cap. 75. art. 3. et 4. pag. 348. Sed quare ipsa ecclesia lupanaria permittit & per consequens fornicar. quod est mortale peccatum. Respondeo quod ecclesia quandoq; tollerat minus malum pręsens, vt euitet maius malum futurum, quod verisimilibus coniecturis speratur: sic cap. &c. vbi ecclesia tolerat meretrices ad euitandas promiscuas luxurias et fœdissimas coiunctiones: & sic non illud peccatum approbat, sed dissimulando tolerat, vt eo medio adulteria, Incest⁹ atq; alia luxuriæ crimina compescat. Hinc &c. Et in tantum tolerat lex huiusmodi fornicationes, vt etiam cogat publicas meretrices ad fornicandum cum quocunq; iuxta tamen mercedem.

of the practice of heathen lawegiuers, and by the ciuile lawe, & would proue it out of the Fathers: & then to make vp the measure of his iniquitie, he addeth that the law doth so far forth tolerate fornications in stews, that it takes order to compel the whores to refuse no man, if hee offer her, her pay: the words are too bad to be repeated in english.

And to shew that he is a true childe of that *Babylon that wil neuer be healed*, & that he is as graceles in this point as his mother, afterward in his 2. tome (which he put out in his more mature yeares) he hath againe the same doctrin in as ill or worse words; (r)

And to conclude, for the better encoragement for women to bee whores, and the better to please their carnall & wicked minds, *Cardinall Tollet a Iesuite*, out of his Iesuitical modestie, and his Cardinallike respect to the stewes, deliuers this doctrine; (s)

That whores taking mony of men, for their sinne, bee they maried or vnmaried, tho it be neuer so much aboue their due, are not bound to restore anie of it againe, if it bee once giuen them; and giues a reason for it, because, saith he, this action is not against iustice, &c.

Certainly the stewes are much beholden to Cardinal *Tollet* for this doctrine: but, what Iustice and modestie, and the Church, and the truth and God himselfe do owe him for it, hee feeles afore this time, except he repented. (t)

Thus it is the presentdoctrin of the Romish church that she alloweth stewes by publicke toleration, to auoide greater euills, and censureth not the whores for it; nay, ties them by a lawe to refuse no man, and tyes

[r] Idem Graffi⁹ ibid. tom. 2. li. 3. c. 28. art. 36. Ad meretrices accedere, quãuis sit peccatũ mortale, tamẽ ecclesia illud peccatum tolerat, ad euitãdũ maius malum, &c. et in hoc casu ecclesia censurã restringit, ne forsan deteriores sint, &c.

[s] Fran. Tollet⁹ Ies. Cardinal. Instructio sacerdotũ. lib. 5. cap. 17. art. 3. Mulieres accipientes pretiũ pro vitio carnis, nõ obligantur ad restitutionem, (quia ista actio non est mala cõtra iustitiã) quamuis sint Virgines et coniugatæ, et cuiuscunq; cõditionis: et quamuis accipiãt pecunias in excessu, vltra pretium act⁹ turpis, si liberè donetur illis.

[t] Obijt Tollet⁹. Romæ. 1596

tyes men by a lawe to pay the hire; and for this ende allowes them Courts, Iudges, and Officers, and takes part of the benefit arising. Now, that their practice is according to this doctrine, I appeale to all that haue trauelled in those partes where poperie reigneth; as *Spaine, Italie. &c.* And further, to giue one euidence out of my owne reading for the practice, *Iacobus de Graffijs* telles vs plainely in these words, (*u*)

It is lawfull for Lords and owners of houses to let out their houses to whores, euen whom they knowe so to bee, so it be with this minde, not purposely that they may sinne, but with this that the women may get their liuing, & be able to pay them good rents. Now tho they know they wil get their owne liuing, and paie them their rent out of whoredome, yet if they haue a dislike of the sin, they may do it lawefully: and such, sayth he, is the common practice at Rome.

Thus both for Romish doctrine & practice, it is apparant that stewes are allowed to this daie, and common whores not censured.

Against all this but one thing can bee obiected; namely, that all these be priuate Doctors: I answere, thē let vs see what the Pope doth. Doth he supply the negligence of other Bishops? they do not excommunicate them: doth hee? No, no, he is as bad or worse then the worst. Princes tolerate them, so doth he (*w*); they in their kingdoms, he in *Rome*: they build thē houses, so did he: they take part of their gain, so doth hee: the Bishops excommunicate them not, no more doth he to this daie. For this end we are to knowe, that besides all particular and personall excommunications, hee

[u] Iacobus de Graff. decis. aur cas. cons. tom. 1. lib. 1. c. 28. art. 20. Sic licitum est dominis domorū locare eas meretricib⁹, non quidē ad meretricandum, sed ad alios fines bonos, id est vt ipsę vitā suā seruent et domini domorū lucrentur iustas pensiones, cum displicentia peccati, &c. ita etiā praxis Romana videtur seruare. pag. 105.

[w] Nay, by the places alleaged afore, it is manifest y it is not princes, but the Pope & the Church that tolerates and permittes thē, & princes permit them, because the Church doth.

he vseth once a yeere, that he may meete with all his enemies at once, and pay them at one payment, to excommunicate together all such sorts and kinds of people, as he holdes his enemies: but are whores any of them? no such matter: nay, these be they; (x)

1. *Caluinists, Lutherans, and such heretickes.*
2. *All that appeal from the Pope to a generall Councell.*
3. *Forgers and Falsifiers of the Popes hande, or seale.*
4. *All that hurt and hinder Pilgrimes that come to* Rome.
5. *All lay men that draw Clergymen to their Courts, or would bring them vnder their iurisdiction.*
6. *All that hinder the iurisdiction of the Clergie.*
7. *All that seize vpon anie lands belonging to the Pope, &c.*

These and such other like to the number of 17. or 18. be the enemies against whome the Pope hath cause to plant his ordinaunce; but as for whores, and stewes, and such other hainous transgressors of the morall law, these neuer hurt the Romish Church, and therfore she bends not her power against them.

So then, seeing poperie and the stewes are so linked, that (we perceiue) do what we can, man cannot separate those whom the diuell hath ioined togither: let vs

(x) Vide Bullam Cœnæ in Cõstit. Rom. põt. per Petrũ Mathæũ ed. inter Cõstitut. Sixti quinti pa. 883. vbi Papa excõmunicat & anathematizat in propria sua persona, 1. Hereticos, vt Lutheranos, Caluinistas. &c. 2. Appellantes à sentẽtijs papalib⁹ ad futurum generale concilium. 3. Piratos in Mari suo & capientes bona naufragantiũ. 4. Imponentes & exigentes nova pedagia. 5 Falsificatores literarum, &c. Apostolicarũ. 6. Deferentes prohibita infidelib⁹. 7. Impediẽtes eos qui victualia ad vrbem deferant. 8. Offendentes peregrinos ad vrbem venientes. 9. Offendentes venientes Romam, aut ibi commorantes. 10. Manus inijcientes in Cardinales, prẽlatos seu nuntios papæ. 11. Causarum in Curia Ro. cursum impedientes, seu literarum Apostolicarum executionem. 12. Officiales et prẽlatos causas à curia Ro. auocantes. 13. Personas ecclesiasticas ad suũ tribunal trahentes, et statuta contra libertatem ecclesiæ facientes. 14. Impedientes Iudicum ecclesiasticorum iurisdictionem. 15. Ecclesiasticos aliquo modo vexantes. 16. Laicos se intromittentes in causis contra Clericos. 17. Occupantes terras seu Iura, et rapientes bona palatij Apostolici, &c.

then

then leaue the stews in *Rome*, & the Pope in his stewes; and mourning for their miserie, let vs proceed.

The next wound is this: That whereas God hath euer allowed and honoured marriage, in the old, & new Testament; and Concubines were neuer allowed in the old, and absolutely condemned in the newe: Now coms popery, & makes it as lawfull to haue a Concubine as a wife (31) & this is done by no priuat persons, but the Popes lawe it selfe. Thus saith the Canon; (y)

He that hath not a wife, but for a wife or in stead of a wife, a Concubine, let him not for that be kept frō the Communion; yet so as that he be content with one woman, either a wife or a Concubine.

Is not heere a piece of good licentious poperie? I know they say they haue this from the first councell of *Toledo*, which is ancient: true, but what if *Spaine*, not long afore conuerted to the faith, was not purged as yet from these dregs of heathenisme, and Iudaism; are they therfore fit to be taken vp by the Pope, & inserted in his lawe, as a Canon to binde and direct for euer? If they think that poor prouincial Councel (but of 19. Bishops) bee a sufficient warrant for this decree, then why take they not all? and why put they it not downe a wife or a Concubine, *as it pleaseth him*; for so it is in the words of the Councell (z).

I know also, that they haue coyned a distinction, whereby they would couer this wound, and saie that a *Concubine* heere is to bee taken for a woman whom a man hath, and keepeth with the affection of a Husband; onely in outward fashion and solemnity shee is not a wife, nor publickly maried: but I aunswere, the best of it is nought if wee did grant them all

(31) The 15. wound; *He that hath not a wife may haue a Concubine.*

y Decret. dist. 34. cap. 4. Is qui non habet vxorem, & pro vxore Concubinam habet, a Communione non repellatur; tamen vt vnius mulieris aut vxoris aut Cō cubinæ sit cōiunctione cōtentus.

z Concil. General. per Binniū. Col. 1607 tom. 1. pa. 560. In Concil. 1. Tolet. cap. 17 Is qui non habet vxorem sed, &c. tantum vt vnius Mulieris, aut vxoris, aut Cōcubinę (*Vt ei placuerit*) sit coniunctione contentus.

all they saie: but distinguish as they can, the words are so plaine, that the suttlest distinction they can deuise, wil be too short a cloak to couer the shame of it: nay the shame of this *Canon* is written in the fore-head of it: for the *Rubrick* or contents, written with red letters, is worse then the text it selfe; (*a*)

Hee that hath not a wife, ought, or at least may haue, a Concubine in her roome.

These be the very words in the impression at *Lions*, 1510. tho I confess the Diuines of *Paris*, hauing a little more care what past their hands, ashamed of the word *debet* (that is, ought to haue), put it out, and put in *liceat*, that is, he may haue (*b*): but take the best of all, and is it not bad inough? well let vs go forward; this wound is olde and wide, and deepe.

But is it yet healed? No, not to this day (32); for the Popes Canon lawe was of late yeares commaunded by the Pope to be corrected and purged, as well the Text as the Glosse: and is this amended, or left out as being false and filthy doctrine? No: other places indeed are altered, for the greater vantage and honor of the Pope: but this dishonorable Canon, so disgracefull to Gods lawe, stands vntouched in this newe and last edition of all (*c*): onely the Rubricke, or title, or Contens, whereof wee spake before is altered thus; (*d*).

He that hath not a wife, but for a wife a Concubine, is not repelled from the Communion.

Thus it is amended; but in a poore fashion, as wee may see: But what may the Church of *Rome* meane to amend the Rubrick or title, & not the Text? Surely becaus they knowe manie a one hastily runnes ouer

[a] Vide Decretũ cum glossa, editionis lugdun. in fol. 1510 dist. 34. cap. 4. Is, qui non habet vxoré, loco illi[b] *debet* habere concubinam.

[b] Vide decretũ edit. parisiens. in fol. anni 1507. ibid. Is qui non habet vxorem loco illius, concubinam habere liceat.

(32) *The 15. wound not yet healed; for still by the Popes Canon lawe he that hath not a Wife may haue a Concuvine.*

[c] Vide corpus iuris Canonici, autoritate Gregorij. 13. pont. max. emendatum et editum. 91. et 600.

[d] Ibid dist. 34. cap. 4. Is qui non habet vxorem sed loco illius concubinam, a communione non repellitur.

uer the Contents, and titles of books and Chapters, who neuer looke into the body of the bocks thēselues. But take this wound healed as it is: Is this good diuinitie at *Rome*, that he who hath no wife, but in a wiues steede keepes a Concubine, shall not for that bee kept from the Communion? Is not this a holy table of the Romish Sacrament, from which he shall not bee forbidden, that openly keeps a whore in roome of a wife? Certainely this wound is notably healed: let vs then goe forward to the next.

Wee haue heard that a Wife is made equall to a Concubine: but what if shee bee made worse then a Whore, an Adultresse, or a common Strumpet? None dare say this, none dare vndertake this, but the *Whore of Babylon*: but shee dare. For this is her doctrine, that *it is a lesse sinne for many men to lie with another mans wife, or a common whore, then it is to marrie a wife of their owne* (33). Mariage, which God hath made so honorable, hath been of long time disgraced in poperie; but not in this high measure (I speak of) abused, that I know, till these later and more shameless times that the whore hath got her a brazen face.

In *Luthers* time, not yet a 100. yeeres agoe, liued one *Albertus Pighius*, one of the Popes Chāpions (*e*), who for the defence of that hierarchie and maintenance of that cause, amongst other his bold and blasphemous assertions, teacheth this hoggish and hatefull doctrine; (*f*)

Go to (sayth he) suppose all that vowed continencie, do not keep it so wel as they should: What then? had they better marrie? Nay, assuredly: for wee must re-

(33) The 16. wound; *Some men had better lie with another mans wife, or keep a whore, then marie a wife of his owne.*

[e] Albert. Pighius scripsit in Lutherum, Bucerum, &c. de ecclesia catholica bene merit⁹. Possev. appar. sac. tom. 1. lit. A.

[f] Pighius explicatio controuersiarum: controu. 15. de Cælib. et coniug. Sacerd. p. 215. edit. Parisi. 1549.

resist the temptation by all meanes we can: but if sometime we be too remisse, and so by infirmity of the flesh doe fall (into fornication, or &c.) Certainly this is a less sin and more tolerable offence then it is to marie; for this is wholly to cast off Gods yoke: not that we allow fornicatiõ (in it self); but here we compare a slip or fall of infirmitie to mariage, which in this case wee account no better then a resolued, or deliberate, or continual Incest, vtterly without all shame.

Sed esto, non faciunt obligati voto omnes quod possunt & debẽt, &c. et proinde tentantur, & fortasse vruntur eorũ pleriq; : quid igitur an nubere his minus malum erit, et minꝰ damnabile? tu vide, &c. tentationi proinde quibꝰ possimꝰ remedijs, resistendum est : in quibus si quando remissiores ex infirmitate carnis ceciderimus, tolerabilius hoc peccatum est, quam si iugum in totum excutiamus, &c. non quòd hic probemus fornicationem, sed casum ex infirmitate ad deliberatum immo perpetuum abiecto omni pudore Incestum, comparamus.

Heere is a piece of holy poperie indeede : but it is pope-holy, that is, beastly and profane; so filthy that I had rather the particulars were cõsidered of by a mans owne discretion, then deciphered by me. But let vs see if this be healed or no: For the Iesuits may say, this *Pighius* wrote so hoggishly in licentious times, and when we were in the egge and scarce hatched (g); for had we then been in that power and place as now, we would haue restrained him.

But the truth is, that contrariwise this impious and filthy doctrine was but obscurely and timorously broched by *Pighius*; but hath been since boldly and plainly blustered out by the Iesuites (34): he brought forth an imperfect heap, but they haue lickt it & brought it to form & perfection. *Costerus* a Iesuite of great name amongst them (*h*) writing a book, fit to be (as he calls it, & they esteem it) in euery Catholicks hand, deliuereth this for sound and dogmaticall doctrine.

(g) For the Iesuites order was established by Paul the 3. and this booke of Pighius published within 3. yeares together, namely, about the yeare. 1540.

(34) *The 16. wound not healed, for this is still the doctrine of the Romish Church.*

(h) Vide Posseu. appar. sac. tõ. 2. lit. T.

(i) *A Priest, if he commit fornication, or keepe a whore at home, though hee sinne grieuously, yet sinnes hee more grieuously if he marrie a wife.*

This is one of his propositions or conclusions. But hee wrote this many yeeres agoe, is it not since healed? No, the booke hath indeed bin often printed, and with many alterations (*k*). But this stands in his last impression vntouched, as a doctrine for the Pope to glorie in: which I speake not at randon, but vpon too good ground. For this doctrine, and the writer of it, haue been often reproued by our Diuines: but in stead of reformation, *Costerus* hath been defended, and the doctrine iustified by other of his learned brethren. I will name but one example: *Chamier* a learned French Minister obiected it to the Iesuites at Turrone; and it is at large defended by *Ignatius Armandus*, the principall of the Colledge there, for Catholike and good doctrine. (*l*) The Epistles on both sides are in print to bee seene. And if these be not of authoritie sufficient, let *Bellarmine* come to helpe them. Thus he teacheth:

(*m*) *That speech of the Apostle (They that cannot containe let them marrie: for it is better to marrie then to burne) cannot bee rightly said of them that haue vowed: for both are naught, both to burne and to marrie: yea it is worse of the two to marrie, whatsoeuer the Protestants say to the contrarie.*

And a little after in the same Chapter:

She that marrieth after a single vow, contracteth

(i) Costerus, Enchiridion controuersiarū, &c. cap. de cœlibatu propos. 9 p. 528. Sacerdos si fornicetur, aut domi concubinam foueat, tametsi graui sacrilegio se obstringat, grauiùs tamen peccat si contrahat matrimonium, &c.

(*k*) Vide Possevinum ibid.

(*l*) Vide Epistolas Iesuiticas, part. 2. in epistola 1. Iesuitæ Ignatii ad Chamierū, pag. 33 &c. Vides igitur Chamiere non esse contra doctrinam Christi, nec Apostolorum, nec Conciliorum, nec Patrum, quod asserit Costerus, &c.

(*m*) Bellarm. tom. 2. lib. 2. de Monachis, cap. 30. pag 545. De ijs qui vouerunt non recte dicitur, Qui non se continent, nubant, melius est nubere quam vri, nam vtrumque est malum, & nubere & vri, imo peius est nubere, quicquid reclament aduersarij, &c. Et postea. Quæ nubit post votum simplex, votum matrimoniū contrahit, tamen aliquo modo magis peccat quam quę fornicatur.

indeede a true Matrimonie, yet in ſome ſort ſhe ſinnes more then ſhe that playes the whore.

Thus this Popeholy doctrine is now brought to ripenes and perfection, by the diligence, deuotion and modeſtie of the Ieſuites. But they haue a reaſon for all this, ſo good and ſo ſtrong, as they think, that thereby *all is well healed:* for, ſay they, fornication or whoring wee doe not ſimply allow to be better then mariage; but in reſpect that a man hath afore made a vow not to marrie, (*n*) therefore to marrie after the vow, is to breake promiſe with God. A notable reaſon, if it be well conſidered: for hereby it is apparent that Poperie teacheth her people to vow againſt mariage, but not againſt fornication; againſt wiues, but not againſt whores. Alas, alas, what doctrine is this, doth mariage breake their vow, and not fornication? God keepe all Chriſtians from ſuch vowes. But that this is true, I ſay, let *Bellarmine* iudge.

(*n*) Bellar. ibid. Coſterus ibid. Ignatius ibid.

(*o*) *She that marrieth after a ſimple vow, in ſome ſort ſinneth more grieuouſly then ſhe that commits fornication, becauſe* (marke his reaſon) *ſhe that marieth makes her ſelfe vnable to keep her vow, which ſhe doth not that commits fornication.*

(*o*) Bellar. ibid. Quæ nubit reddit ſe impotentem ad ſeruandum votum, quod non facit quæ fornicatur. Ergo quæ nubit magis peccat.

Thus it is plaine: Poperie voweth againſt mariage, not againſt whoredome, adulterie nor fornication. And thus three great *Ieſuites* haue made good what *Pighius* taught, and that more plainly and palpably then he did. And to make vp a meſſe of *Ieſuites*, *Poſſeuinus* their grand Cenſor, comming to giue his cenſure of *Pighius*, (*p*) findes many faults and errors in his bookes: but as for this hee hath

(*p*) Poſſeuinus in Appar. ſac. tom. 1. lit. A. Vide quid dicat de Alberto Pighio.

hath nothing to say against it, but passeth it ouer as good holy catholike Romish doctrine: therefore seeing (as *Bellarmine* said afore, say we what we can) they will not forsake, nor amend this doctrine, let them keepe it, and let it be one of the sweete flowers of the Popes garland.

(35) The 17. wound; *Priests in Poperie may not marrie, but are permitted to keepe their whores, vnder a yeerelie rent.*

The next wound is neere a kin to this, (35) namely, that their Church hauing alwaies forbidden mariage to their Clergie, hath notwithstanding either tolerated and permitted them concubines, or at least not punished it to reformation.

Thus was it complained of almost an hundred yeeres agoe, by the Germane nation, then being Papists:

(q) *In most places* (say they) *Bishops and their Officials doe tolerate and suffer the Priests to haue concubines, vnder the paiment of a certaine annuall rent of money, and further doe euen permit them to keepe their whores openly, and haue them in their houses, and to beget children of them*, &c.

(q) Vide Centum grauamina Germanicæ nationis: grauamen 75. & 91. In locis plęrisque Episcopi & eorum Officiales sacerdotũ tollerant concubinatum, dũmodo certa persoluatur pecunia & recepto ab eisdẽ hoc annuo cẽsu publice cum suis concubinis, pellicibus & alijs id genus meretricibus, illegitime cohabitare, liberosque procreare sinunt, &c.

Of these and certaine other grieuances (one hundred in all) the Germane nation complained to their Bishops and Clergie, in their owne Diets or Parliaments held at home. But hauing no redresse they went further, and about the yeere 1522. complained to the Popes Legats and Nuntios at *Noremberge*, who gaue them good words, and promised they would make report thereof to his Holinesse, and procure them a gratious answere. But hauing long waited to no end, they published their grieuances and sent them to the Pope, crauing with much humilitie, audience, redresse and reforma-

tion; promising vpon that condition, they would still and euer shew themselues dutifull and obedient children to the Pope, and all whom hee set ouer them: but if they had no redresse, they assured him they could not, nor would endure them longer. Hereupon the Pope, not willing to venture the losse of so faire a childe as *Germany*, pacified them for a time with goodly promises. But what reformation followed in whole or in any part, the stories of those ages make it apparant. But for the particular I haue in hand, (36) what notable reformatiõ was wrought herein, let a Bishop of their owne, *Espencæus*, as wise and learned as that age did yeeld, let him, I say, deliuer for me; who fortie yeeres after, writing of this matter, saith:

(36) *The 17. woũd not healed: for stil in Poperie to this day, their Clergie are forbiddẽ mariage, but whores and concubines are not taken from them.*

(r) *In stead of pure and honest single life, succeeded impure fornication, and filthie keeping of concubines, in such sort as neither can they be concealed for multitude, nor seeke they to be, they are so shameless. Nay of later times this tollerancie hath spread further, insomuch as in some places, both Clergie and laitie haue their whores permitted them, vnder a yeerely rent: whereof* (saith he) *the Germane nation complained long agoe too truly and vpon too great cause.*

(r) Espencæus de Continentia, lib 2. cap. 7 pag. 176. Propretenso puro mundoq; cælibatu, successit impurus immunduſque concubinatus, vt latere nec præ multitudine queat, nec præ impudentia quęrat: at hæc tollerantia alriùs radices egit permissis alicubi sub annuo censu Clericis atque laicis cum suis concubinis cohabitare, quod vtinam & falso & immerito extaret inter grauamina Germaniæ, &c. Impress. Paris. 1560.

But was not this wound healed, and this abuse reformed vpon this complaint of *Espencæus?* A man might haue thought it would, and the rather seeing he was a man of so great esteeme in those daies, not in France only, but euen in the Court of Rome.

(*s*) But what amendment insued, let himselfe tell vs in his Commentarie vpon *Titus*, which he wrote many yeeres after his former booke.

(*t*) *Our Bishops and Archdeacons, &c. (in Poperie) when they ride their visitations, do not so much punish the euill doers, (for which end the visitations were first ordained) as rake vp siluer, and sucke it both from laitie and Clergie, vnder false and fained pretences of iurisdiction: but it is most filthie of all, that they suffer them to keepe their whores in their houses, and haue children of them, at a certaine annuall and yeerely rent, &c.*

This is the healing and reformation wrought in those daies. Oh but (will some say) that is 40. yeers agoe, sure it is better in these latter daies. Indeede this enormitie was so generall and so scandalous, that euen the Councell of Trent it selfe was ashamed, and made great adoe for reformation of it. (*v*) But what effect it tooke, how they executed it, and what is done in the matter, let another Bishop of theirs tell vs, who in these late daies, scarce seuen yeeres agoe, (*w*) found it to bee so common and shameleſse a sinne all ouer all the Low Countries, (where Poperie raigned) not onely in secular, but euen in Monkes, Friers, and regular Priests, that hee writes a booke against the sinne, bitterly but iustly inueighing against it, and shewing how dangerous

(*s*) Espencæus was *in special fauour with* Pope Paul *the* 4. *insomuch as after much cõsultation had with him, he found him so wise and learned a man, as he had made him Cardinall if he had liued: this is apparẽt in his bookes* de Continent. lib. 3. cap. 4. *and in his Cõmentarie on Titus, cap.* 1. *pag* 91.

(*t*) Episcopi, Archidiaconi, &c. plẽrunque dum diœceses & parociam obequitant, non tam facinoroſos, & criminum reos pœnis & correctionibus à vitijs deterrẽt quo sine peregrinationes huiusmodi olim iam fuci iure Canonico ordinata, quam pecunia præsenti & numerata, titulo procurationis, ne dicam ficticiæ iurisdictionis emungunt & exugunt tum Clericos tum laicos: turpissimum, quod & hos cum concubinis, pellicibus, & meretriculis cohabitare, liberosque procreare sinunt, accepto ab eis certo quotannis censu, &c. (*v*) Vide Concil. Trid. sess. 24. cap. 8. (*w*) Henricus Cuickius: Rutemundensis Episcopus scripsit speculum concubinariorum, Sacerdotum, Monachorum & Clericorum: Colon. 1599.

and damnable a ſinne it is: and ſo much the more (ſaith he) becauſe it is ſo common and ſo little regarded, and ſo farre are they from ſhaming with it, that (mark how it is healed) they will take their concubines and whores, and carrie them vp and downe the countrie (as men doe their wiues) to feaſts and meetings, and challenge place and precedence for them (as for honeſt Matrons). And further freelie confeſſeth (but with great griefe and ſhame) that there bee very few in their Clergie, free from this crime. (*x*)

(37) And no maruel though there be but few of their Clergie that haue not concubines, ſeeing they take that courſe they doe with them, which is ſuch as though they would inuite, nay hire, or rather preſſe and prouoke men to the ſinne. For was it not alſo complained on at the ſame time by the Germanes, that

(*y*) *Not only thoſe Prieſts that had their whores paid yeerely rent for it, but euen thoſe that were continent, and would haue no concubines, yet for all that muſt pay the rent for*, ſay they, *my Lord the Biſhop hath need of it, and cauſe to imploy much money: therefore pay you muſt, and then be it at your owne choice, whether you will haue a concubine or no.*

What is this but euen to trie mens ſtrengths, and as it were to preſſe them to the ſinne: for he that either by conſtitution is vnfit, or out of morall honeſtie will not, or out of conſcience dare not keepe a concubine, ſeeing he muſt pay his rent as well as he that doth, will not this make him ſay to himſelfe; I

(*x*) Idem Cuickius, in præfatione ciuſdē libri. Ad vos qui caſti, &c. qui (dolenter dico) rari eſtis & vt Eſai 24. tanquam racemi, &c.

(37) The 18. wound: *Such Prieſts as be continent & haue no whores, yet muſt pay a yeerly rent as they that haue, becauſe they may haue if they will.*

(*y*) Grauamina 100. Ger. grau. 91. Sed & ſacerdotes continentes & qui abſque concubinis degunt, concubinatus cenſum perſoluere cogunt, aſſerentes Epiſcopum pecuniæ indigum eſſe, qua ſoluta, licere ſacerdotibus, vt vel cœlibes permaneant, vel concubinas alant.

see this is done by my superiours, they haue more learning and knowledge then I: I am to follow them, and may rather trust them then my own conceit: and certainly if it were so great a sinne as I haue imagined it to be, our Bishops would not take a yeerely rent to suffer it; and if they would, yet his Holinesse, it being so old and so notorious a practise, would haue reformed it long ere this. Therfore seeing the case stands thus, and that I must and do pay, doubtlesse I will not pay for nothing, &c. Surely he must haue a great measure of grace, that liuing vnder popish subiection, can resist this temptation and the like: and therefore no maruell though, as themselues confesse, not one of their Clergie of a great number that hath not his whores in corners, or else publikely in their houses. *Erasmus* liuing about that time, or soone after, complaineth of it, and saith:

(z) *He that considereth the state of these times how innumerable the number is of such Monks and Priests as liue in open whoredome and incest, would thinke it perhaps more conuenient to giue leaue to such as cannot containe rather to marrie then, &c.*

(z) Erasmus annotat. in 1. Tim. 3. Si quis perpendat horũ temporũ statum, quàm innumeri sunt Monachi publicè incesti & impudici, fortassis iudicabit magis expedire vt ijs, qui prorsus non continent ius fiat publici matrimonij, &c.

And not long after him florished *Cassander*, a man of great name and account in his time both for wisdome and learning, and hee finding the world still worse in this point, confesseth (a)

Now the world is come to this passe, that a man shall not finde scarce one of a hundred that keepes himselfe free from this fault.

(a) Cassander lib. Consult. art. 23. cap. 1. Iam eò res redijt vt vix centesimum inuenias qui ab omni commercio fœminarũ abstineat, &c.

Thus we see the fruit of this their practise to take rent for concubines, and to make them pay that had

had none, that almoſt none of their Clergie, but are ſtained with this pollution.

(38) *The 18. wound not healed: for ſuch as haue no concubines muſt pay their rēt, becauſe they may haue, if they will.*

But is this healed? (38) No, ſaith *Eſpencæus*, it is too horrible to beleeue. But it is too true that

(*b*) *Thoſe that be continent and will haue none, yet are compelled to pay the whole taxe or rent, and ſo haue it lawfull and in their choice, to haue a concubine or to haue none: Oh execrable abomination, &c.*

Thus here was no amendement for fortie yeeres after the villanie was diſcouered, and the grieuance complained of: and that there was nothing done in the daies of *Eſpencæus*, which was for ſome ten yeers more, we may ſee by his words in his other booke.

(*c*) *They take the rent not only of thoſe that haue concubines, but in ſome places euen of them that haue none; for* (ſay they) *he may haue if he will, therefore let him pay for his libertie: and though there be ſo many of theſe Prieſts that liue thus, yet where is there any one of them puniſhed otherwiſe then thus by the purſe? &c.*

Since the time of *Eſpencæus*, whether this wound be healed or no, I cannot tell: and therefore if any of that ſide can ſhew me any good authoritie that now it is reformed, and that either no Prieſts pay yeerly rent for concubines at all, or at leaſt not thoſe that haue none; I ſhall be willing to heare it, and to ſee that any thing at all is amended (*d*): Meane time I haue proued it apparently that till that time

(*b*) Eſpencæus de Conti. lib. 2 cap. 7. Adeoq; etiam continentibus ſi credere dignū eſt ad omnem cenſum perſoluendum coactis, quo ſoluto eis liceret vel continentibus vel incontinentibus eſſe: O rem execrandam, &c.

(*c*) Idem in Titum, c. 1. p. 67. Accepto ab eis, atque adeo alicubi à continentibus certo quotannis cenſu, habeat (*aiunt*) ſi velit: & quoties quiſque talis, cum tamen tam multi ſunt, hodie ſatis punitur.

(*d*) *But whoſoeuer will but look into their lateſt Caſuiſts and Summiſts, as be* Tollet *the Cardinall*, Iac. de Graffijs, Lœl. Zecchius, Baptiſta Corradus, Berarduccius, Raphael de Cæſare, Llamas *& others, will finde it more then ſuſpitious (though now they couer it more cunningly then formerly they did) that this wound is farre from being healed.*

it

it was not amended : and whosoeuer reades the Low Countrie Bishop *Cuickius* his booke aforenamed, written but seuen yeeres agoe, will iudge it as ill in these daies still, as it was in the time of *Espencæus* the French Bishop.

These Authors I haue named, hauing some remorse of conscience and feare of God, ingenuously and honestly wished that rather mariage might bee permitted then whoredom should so preuaile ouer the world. But what hath bin done? They for their labour are ill spoken of when they are dead, their bookes partly prohibited to bee read at all, partly purged and altered as they list; (*e*) and for the matter it self, mariage is still forbidden, whoredome still practised and winkt at, if not permitted, stewes still tolerated, and that vnder the Popes nose, and no where so much as euen in Rome it selfe: and still this doctrine is Catholike and currant,

They had better goe to whores, then marrie.

And why (alas) all this, but becausse Mariage hath been an enemie to the Popes Crowne and dignitie; but stewes, adulterie and fornication neuer were? Let vs hasten forward.

(*e*) Opera Erasmi, Espencæi, Cassandri prohibentur donec expurgentur. Vide Indicem lib. prohibit. per Clem. 8. & Indices expurgatorios Hisp. & Belg.

I must needes say (if I say truly) I could discouer many more of these particular old festring wounds, not as yet healed, but this time will not well permit it: therefore referring it to a further opportunitie, I will stand but vpon one particular more, and so come to a generall, which shall conclude all.

(39) The 19. wound: *Their Liturgie is full of blasphemie: their Legend full of lies, their Ceremonies of superstition.*

It hath bin long ago laid to their charge (39) that their Liturgies are full of idolatrie and blasphemies, their Legends full of lies, their Ceremonies of superstition:

ſuperſtition: which I will not at this time (being almoſt paſt) ſtand particularly to prooue, ſeeing for their Liturgie and Ceremonies, the Pope himſelfe, (*) or elſe his Conuentible at Trent (*f*) haue granted it, and pretended that they ſhould be reformed; and touching their *liues of Saints and their Legends*, a great Doctor of their owne long agoe found them ſo full of ridiculous abſurdities, impieties and vntruths, that he affirmed him to be a man (*g*) *of a braſen face, and a leaden heart* that wrote them. Now all theſe three ſort of bookes are in ſhew reformed of late, but the truth is there is neuer a materiall *wound healed*, but rather a number made worſe.

1. For their *Liturgie* and ſeruice either publike or priuate, it is contained in their books called, *Miſſalia, Breuiaria, Officia, Manualia, Portiforia*, and ſuch other: all theſe haue been reuiewed, and (as they ſay) corrected ſince the Councell of Trent. (*h*) But let them be examined and compared together, and I dare ſay, that for one euill taken out there is another put in, and tenne ſtand vnremoued, and that both in diuers pictures, as alſo for points of doctrine, they are as ill as the former, (*i*) at the leaſt.

2. Their *Ceremonies* of ſtate, or, as they ſay, of deuotion, are contained in the bookes called, *Pontificale Romanum*, and *Ceremoniale Romanum*, (*k*) wherein what apiſh toyes there be, what abſurdities, what ſuperſtitions, ſometimes ridiculous, ſometimes impious, is incredible to them that ſee it not: inſomuch as ſome Papiſts, (*l*) yea the later Popes, (*m*) haue not

(*) Vide Bullas Clem. 8. de Pontificali, anno 95. & de Ceremoniali anno 1600.

(*f*) Vide Concil. Trident. Seſſ. vult. Dec. 4.

(*g*) Ludouicus Viues. lib. 2. de Cauſ. corrupt. art. de Lumbardica hiſtoria.

(*h*) Vide Bullas Pontif. præfixas. Miſſal. & Breuiar. editionis 70. & poſt.

(*i*) *Compare for this end the* Miſſalles, Breuiaries, Manuals *and* Primeri, *printed before the Councell of Trent, with thoſe printed ſince.*

(*k*) *Adde hereunto alſo their* Proceſſionale, Rationale, *and* Sacerdotale Romanum.

(*l*) Vide Epiſtolam Alberti Caſtellani ad Leonem 10. præfixam Pontif. vlt. edit. Venet. (*m*) Vide Bullas præd. Clem. 8.

ſpared

spared to confesse that they neede great reformation, and therefore vndertooke that worke themselues. But if a man did see how they haue amended them, they would out of this one (if there were no more euidences) conclude that Rome is *that Babylon that will neuer be healed:* for looke into the *Pontificale*, and the *Ceremoniale*, which were reformed, and are indeede much altered by the authoritie of *Clement* the 8. and printed at Rome within these few yeeres, and you shall finde some small deformities taken away, but many great enormities suffered to stand, & some put in that were not there before: (*n*) which I will not stand at this time to particularise, both because the particulars are so many, and also for that seeing the bookes being so rare are not for each mans reading, it may hap hereafter that the exact comparison of them together, the old with the new, may be a worke of it selfe not vnworthie of some mens labours.

(*n*) *Compare for this end the* Pontificale *and* Ceremoniale, *new and old.*

(40) *The* 19. *wound not healed: for all these are as bad still, as afore.*

3. Their stories, or tales, are comprised in the bookes called, *Speculum exemplorum, Vitæ Sanctorum, Legenda*, &c. These also are lately reformed, as they pretend. But how? If any would know what is done herein, take but one example. The Iesuites in the Low Coũtries pretending these Legends or stories, needed much reformation, tooke the matter vpon themselues, because it was of great weight and consequence, and appointed it to some of their societie to be reformed, and now of late they haue published it at *Doway*, some two or three yeeres agoe, and would make vs beleeue that it is amended in innumerable places. (*o*) But if any man haue lost any time

(*o*) Vide librũ intitulatum: Magnum speculum exemplorum ab innumeris mendis, &c. vindicatum per quendam Patrem è societate Iesu & pereundem locupletatum: Duaci. anno 1605.

time in turning ouer their Legends, and peruſing the prodigious ſtories there laid downe, let him venture euen a little more, & compare this new reformed *Speculum exemplorum*, with the former, and if he find as impious and ridiculous Legends, as improbable, and as impoſſible tales in that, as in the other; then let him make report what good reformers the Ieſuites bee, and how well the Romiſh Church is healed in this wound.(p) The concluſion is, that the *Miſſals* and *Breuiaries*, though vndertaken by Trent: the *Pontificale* and *Ceremoniale*, though vndertaken by the Pope: the *Legend* and *Speculum*, though vndertaken by the Ieſuites, and all in ſhew reformed; yet ſtand all at this day as foule and deformed, and though ſome things bee taken out, yet (all laid together) as bad or worſe then they were afore.

(p) *To this end compare the old* Speculum Exemplorum, *or the* Legend *with the new* Magnum ſpeculum exemplorum, *ſet out by the Ieſuites this laſt yeare.*

Theſe ſtraits of time hinder mee from inlarging my ſelfe any further, therefore to conclude, and wrap vp all in one generall exception:

The laſt point wherewith I will charge the Romiſh Church and religion, is not ſo fitly to be called a wound, as a leproſie, or a generall conſumption; but all to one end: for as it is no difference vpon the matter, whether a man bee deepe and deſperatelie wounded, or haue a leproſie ouer all the bodie, or a generall conſumption, for both are deadly, and both incurable: ſo is it in this caſe; wherein the exception I take againſt them, is, that their Church and State declined long agoe, into that generall corruption & vniuerſal pollution in al eſtates.(41) That the prophaneneſſe, licentiouſneſſe, and ſinfulneſſe of

(41) The 20. wound: *A generall corruption of manners in all eſtates.*

of all sorts of people in that Church, both head and members, is like a spirituall leprosie without, or a generall consumption within, threatning ruine to the whole bodie. This point is worthie to be enlarged, but I must deferre it, and referre the Reader to the records of antiquitie, I meane such as be their owne men, but hauing some remorse of conscience, and feare of God, did confesse freely, and bitterly deplore the miserie that the sinfulnesse of the popish Church and religion would bring vpon all the world. Let them reade (that haue them,) these books named in the margent, (q) and those that haue them not, it may bee shortly they may haue some helpe therein, and then you will grant with me, that the former and better times, confessed that which I now lay to their charge.

(q) Vide Gersonis opera passim. Reuelationes Brigittæ. Vincentij Ferrarienſ. prognostic. Petrũ de Aliaco de reformatione eccl. Nicolai de Clemangijs opera: in Bibliotheca Patrum, editionis primæ. Poemata Walteri Mapes. Maillardi & Menotti Sermones. Holcot in Sapient. lect. 182. & passim. & Onus Ecclesiæ passim.

I will insist particularly but vpon two, the one of so great antiquitie, the other of so great authoritie, as both are beyond exception. Some 400. yeares ago liued a Monke learned for those times, called (as *Possevine* confesseth (r) *Bernardus Morlanensis*: hee wrote three bookes of the contempt of the world, in an artificiall kind of Poetrie, but much more artificially describing, and zealously deploring the sinfulnesse of the Romish Church, and state in those daies, from the head to the foote, describing particularly their adulteries, (f) drunkennesse, (t) ambition, idlenesse, dissimulation, deceits, cosenages,

(r) Vide Posseu. in Appar. sac. In append. priori ad tom. 1. lit. B. (f) Casta cubilia sunt modò vilia, lata petuntur &c. (t) Cura stat vnica luctaque publica carnis in esu: ebrietas placet & tua vox iacet ô bone Iesu.

murders, (*u*) whoredomes (*w*) of all eſtates: then particularly for their Clergie, their ignorance and negligence, (*x*) their Sodomie, (*y*) their Simonie and other corruptions in attaining places in the Church: (*z*) and then at laſt comming to Rome it ſelfe, ſo layes open the filthineſſe of the whore of Babylon, (*a*) as it is doubtfull whether her ſinfulnes be more hatefull, then his boldnes is admirable. Let him that would bee able to anſwere all their falſe ſlanders, which they lay to the charge and diſgrace of Proteſtant Churches; and to retort vpon themſelues their obiection of the liues of our Profeſſors; and he that would ſee the Church and ſtate of Rome in her owne natural colours; let him, I ſay, reade but that one Author, who beſide that hee is Manuſcript in many Libraries, he was alſo publiſhed at Amſterdam, or ſomewhere neere therabouts, this preſent yeare 1607.

And after hee hath diſcouered her corruptions, and laid open her ſinnes from head to foote, then

(*u*) Arcta relinquitur & via carpitur ampla quibuſque.

Quærimus in via, fluxa fluentia, confluitanſque.

Architriclinium, ſceptra, ſedilia prima petendo.

Quiſq; tumultuat, inſtat & æſtuat, hæc ſatagendo.

Stat ſimulatio, diſsimulatio, crimen vt ũque.

Alea, crapula, fraus, facinus, gula flagitiumque.

Ora bilinguia, lis, homicidia Mars, tuba, terror.

Vis, probra lergia: quid moror? omnia me docet error. (*w*) Iam meretricia (pene) cubilia nil reputãtur. Et venialia, quod genialia vociterãtur. (*x*) Grex flet amarius, eſt operarius in grege rarus. Pontificum ſtatus excidia datus, extat auarus, &c. (*y*) Parcite credere quæ pudet edere, ſed tamen edam. Horrida nomine, plus mala crimine, crimina quædam. Heu male publicus eſt Sodomiticus ignis & æſtus. Nemo ſcelus tegit, aut premit, aut fugit eſſe ſceleſtus. Plangite ſæcula, plangite ſingula, crimine plena. Mas, maris immemor (ô furor, ô tremor) eſt vt hyæna. (*z*) Non ſine Simone, ſed ſine canone, dux animarum. Mox docet inſcius & ſibi neſcius ipſe præeſſe. O mala ſæcula, venditur infula Pontificalis, Infula venditur, nec reprehenditur emptio talis. Roma dat omnibus omnia dantibus, omnia Romæ. Cum pretio, quia iuris ibi via ius perit omne. Roma nocens nocet, atq; viam docet ipſa nocendi: Iura relinquere, lucra requirere, pallia vendi. (*a*) Roma ruens rota, fœda ſatis nota canteriat te: Scilla vorax rapis, & cupis & capis, & trahis ad te: Gurges es altior, area, capacior alta lacuna. Inſatiabilis, inſociabilis omnibus vna. Si tibi det ſua, non repleat tua guttura, Crœſus: Merca, vel aureus à modo, non Deus eſt tibi Ieſus.

he

he vrgeth her vehemently to repentance and reformation, (*b*) which because he seeth no hope of, but that still she falleth from euill to worse; therefore he denounceth Gods iudgements against her, and assures her that vengeance, ruine and destruction shal fall vpon her. (*c*) Some part of his owne words I haue here put downe in Latine, but not in English, because the sinnes he laieth against her are such, as some of them are better vnnamed then reprooued. What can they say to it? is he some fained and forged new found Author, deuised by some of vs, or was he some late writer hired by *Luther*, or suborned by *Caluine* to raile on the Pope or Poperie? Nay *Possevine* the Iesuite confesseth in the place aforenamed (and if he did not, it is well enough knowne by other good and ancient records) he was a professed Monke, and liued aboue foure hundred yeeres ago: therefore his testimonie in this case is beyond exception.

(*b*) Roma resurgito, te tibi reddito Romam.

Cuius eras prius, ordinis illius exprime formam.

Quo modo corpora tũc, ita pectora nunc rege fracta.

Fracta recollige deuia dirige, fer labefacta, &c.

Sed facis hæc secus, &c.

Roma quid exequar, imò quid eloquar, aut tibi promam?

Vncia te rotat, vncia te notat haud fore Romã.

Tu populos tibi, te rutilans sibi marca subegit.

Semper enim lucra progeniestua, vulr, agit, egit.

Now whether these wounds and corruptions in the Romish Church and State were healed, in the subsequent ages, or no, if any man doubt, let him looke vpon the Authors named afore, who liued in the ages succeeding one after another. *Gualterus Mapus*, and their S. *Brigid*, not much more then a hundred yeares after him: about 100. yeeres after them, *Bonauenture* and *Wiclieffe*: about a hundred

(*c*) Fas mihi dicere, fas mihi scribere, *Roma fuisti*. Ecce relaberis, ecce reuolueris ordine tristi. Fas mihi scribere, fas mihi dicere, *Roma peristi*. Obruta mœnibus, obruta moribus occubuisti. Vrbs ruis inclita, tam modo subdita, quam prius altat Quo prius altior, hoc modo presior est labefacta. Fas mihi scribere, fas mihi dicere, *Roma ruisti*, Sunt tua mœnia vociferantia, *Roma periisti*.

Hæc omnia, & multa huiusmodi, Bernardus Marlanensis, Monacus Cloniacensis *in libris suis de contemptu mundi, ante* 400. *annos scriptis, &* 1607. *editis.*

yeeres

yeeres after them, *Gerſon*, *Clemangius*, *Vincentius*, and others: theſe if any man looke vpon he ſhall ſee that thoſe wounds ſtood vnhealed, and thoſe corruptions vnreformed, vntill we come to the yeere 1500. namely to this laſt age of all: and though *Poſſeuine* malitiouſly conceale the name of *Gualter Mapes*, becauſe hee is too plaine, yet hee cannot denie, but many, whereof ſome he nameth, (*d*) did in all ages write to the Pope for reformation, and told him plainly what would follow if hee did not reforme the Church.

(*d*) Poſſeu. Appar. ſac. tom. 2. lit. I. Iacobus Iunterbeck German. Carthuſ. anno 1460. ſcripſit auiſamentum ad Papam pro reformatione Eccleſiæ, &c.

Now what good all theſe men could doe, and what reformation followed at laſt, let a Pope himſelfe ſpeake, one of the honeſteſt hearts that euer had the hindrance to be a Pope, *Adrian* the 6. the beſt that was theſe many yeeres, and of whom (if it bee poſſible of any) there was expectation of ſome reformation in the Church: for, as Peter *Matthew* in his life confeſſeth, hee was not ſo proud, nor couetous, as moſt of them are (*e*). How he found the Romiſh Church when he came to it, and how he left it at his ſudden taking from it, iudge by his owne pitifull and paſſionate ſpeech, which he commanded his Nuntio to deliuer from him, and in his name to the aſſembly of the States of Germanie, in their Imperiall Parliament, about the yeere 1522. Theſe bee his words, as *Eſpencæus* a learned Biſhop of their owne reporteth.

(*e*) Petr. Matthæus in Cõment. ſuis ad papales conſtitut. de Adriano 6. Pauperrima familia exortus, ſe dedit ſtudijs, doctrina & morum integritate conſpicuus: præter omnem expectationem, Pont. Max. renũciatus eſt: expectabatur Romę ſumma Cleri & totius populi lętitia, parabantur triumphi & theatra, ſed ceſſare fecit in medio opere artifices: Gentilium hæc oſtentationes, non Chriſtianorum eſſe inſignia, & Eccleſiaſtici ordinis homines parum decere ratus.

Tell them from vs that we freely confeſſe God hath ſent this

Dices quòd Deus hanc perſecutionem Ec-

this trouble and affliction vpon the Church, for the sins of men, and especiallie of Priests and Prelates, from whose sinnes (the Scriptures are plaine) bee deriued the sinnes of the people: therefore our Sauiour (about to heale and reforme Ierusalem a diseased citie) first enters into the Temple, that first of all he may correct the sinnes of the Clergie (especially concerning buying and selling) herein playing the good Physition, who begins to heale a wound at the roote and bottome.

Wee know that for many yeeres there haue been many abominations euen in this holy Apostolike seate, abuses in the cariage of matters spirituall, excessiue enormities in our commandements, and in a word, all things turned topsie turuie, and from ill to worse; and no maruell if the disease grow frō the head into the mēbers, that is, frō the Popes into common persons.

clesię suę inferri permittit, propter hominū peccata, sacerdotū maximè ac prælatorum, à quorū peccatis populi peccata deriuari scripturæ clamant. Ideoque saluator (interprete *Chrysostomo*) curaturus infirmā ciuitatē Ierusalem, priùs templum ingressus est, vt sacerdotum peccata, mentium inprimis & vendentium, primò castigaret, instar boni medici, morbum à radice curantis.

Scimus in sancta sede, aliquot iam annis, multa abominanda fuisse, abusus in spiritualibus, excessus in mandatis, omnia denique in peruersum mutata, nec mirum si ægritudo à capite in membra, à summis pontificibus in alios descenderit.

I confesse, all we (that is, all Prelates of the Clergie) haue gone out of the way, each one into our own waies, neither hath there been of a long time any that did good: therefore there is good reason that wee all giue glorie to God, and humble our selues, euen our soules vnto him: let each one of vs remember whence wee are fallen, and rather iudge our selues, then stand to be iudged of God in his wrath and furie.

Omnes nos, id est, prælati Ecclesiastici, declinauimus, vnusquisq; in vias suas, nec fuit iamdiu qui bonum faceret: vnde necesse est, vt omnes demus gloriam deo, humiliemus ei animas nostras, videamus vnusquisque vnde ceciderit, & se potius quisque iudicet quàm à Deo in virga furoris iudicari velit.

Wherein, for our parts, make promise in our name that wee will giue all diligence, that first of all this our Court of Rome may be reformed, from which it is likely all this mischiefe hath proceeded: that so, health and reformation may begin there to the good example of all, whence the corruption first bred, and spred to the ill example and hurt of all. To the furtherance and effecting of which happie reformation, wee hold our selues so much

Qua in re, quod ad nos attinet, polliceberis nos omnem operam adhibituros, vt hæc primũ Curia, vnde forte malum hoc omne processit, reformetur, vt sicut in omnes inde corruptio emanauit, sic ab eadem etiam sede sanitas & omnium emanet reformatio. Ad quod procurandũ nos tanto arctius obligatos reputamus, quãto mundum, vniuersum huiusmodi reformatio-

the

the more straitly tied, by how much the more earnestly wee see the whole world to expect and desire it.

nem auidius desiderare videmus.

Hæc apud Espencæum in Comment. in Titum, cap. 1. pag. 69. & 70.

These were the words of this good man, too good to bee a Pope, at least too good to be long a Pope: for after that he had so much forgot himself, and his Papall dignitie, and the honour of his Apostolicall seate (which cannot erre, nor doe amisse, as he like a foole confessed) as to grant that not the Church alone, but the holy Court of Rome did need reformation, forthwith there was order taken that hee should not trouble the world nor disgrace his place any longer, for shortly after he died: & for his sake, they prouided that their seate should neuer be so farre abused and abased againe by any plaine hearted Northren man, making sure from that day to this, that the Popedom should not be trusted out of the hands of an Italian, lest he should euer haue a thought of reformation. For what followed after all this? Was there any reformation in the Romish Church? were any of the euils and diseases confessed by *Adrian* redressed? I had rather *Espencæus* their own Bishop should tell, then I; which because he doth very largely, I will contract it into a compendium, and hope that some will take paines to put all that wise and learned discourse of his into our vulgar tongue: the rather for that it cõtaineth much matter of great moment, & yet not vulgarly knowne to this day. Meane time the effect of it is this:

(f) That after all Christendome had complained of the enormous and intolerable grieuances, sustained from the Pope and his Court of Rome, al which and more the good Pope *Adrian* had confessed (but was taken away, lest hee had redressed) and after at their motion, he had intended a Councell should be called for reformation: all this determined by his death. His successor *Clement* the 7. was not so idle to hearken to such toyes, nor giue way to such innouations, hee would haue no Councell, he saw no cause of reformation. But from his successor *Paul* the 3. plaine necessitie did wring out an vnwilling consent, and so after many difficulties, the Councell of Trent was called, wherein first of all this point of reformation was so vrged, that a Committe was chosen of nine principall Diuines, some of them Cardinals, to consider what reformation was requisite in the Church; who after mature deliberation, plainly told the Pope, that all these euils proceeded from the abuses raigning in the Court of Rome: and concluding something for reformation of pluralities (one only abuse), the Pope did so interpret it, and alter it, when it came to him, as it did no good but hurt. He then dying, and the Councell being intermitted, was set on foote again by his successor *Iulius* the 3: who also confessed there were innumerable abuses in administring the Sacraments: but when it came to reforme them, in stead thereof hee suspended the Councell, though many Bishops, that desired reformation, did protest against it, affirming confidently that they had not as yet dispatched one of the businesses, for which they had

(f) Legatur Espencæus in Comment. ad Titum. cap. 1. a pag. 65. ad 91.

had assembled: but the Pope preuailed, and so for tenne yeeres it was discontinued. And at last being againe assembled by *Pius* the 4. he made shew hee would referre the whole matter of reformation to the Fathers of the Councell: but when it came to trial, it was with a prouiso, that, first, they should not meddle with the Court of Rome: secondly, that in their reformation, laid vpon other persons and places, they should alwaies enact it thus; Sauing alwaies holy and vntouched the Authoritie of the Apostolical sea: for which their courtesie to him & his seate, he afterward gaue them thankes in an oration in the Consistorie at Rome, assuring them (but it was in the word of a Pope) that he would be more rigide and seuere in purging his owne Court, and house and offices, then they would haue bin. With these good words the Pope dissolued the Councell. But frō that day to this (saith this Bishop) through these so many yeeres, nothing is done, nothing is changed, nothing is amended in the Church: and no maruell (saith he) for nothing haue they amended in Rome vnder their owne nose, where they might reforme any thing if they had conscience and will to doe it. So that now seeing all is finally referred and reserued to the Pope, there is (saith he) no more hope of any reformation left, nor any thing else remaines, but to see one miserie after another fall vpon the Apostolicall seate and the whole Church.

These and many more words to this purpose hath this wise and learned Bishop. Out of all which I conclude: therefore 30. or 40. yeeres agoe in the

daies of *Espencæus*, the Church of Rome, being found and confessed to be most fearefully corrupt, is not healed nor reformed, nay that all hope of reformation is now taken away. Since which time I shall thanke him that will shew me that there hath been any publike and generall reformation of the notorious abuses in that Church: prouided hee prooue it out of as good records, and with as faire euidence, as I haue done the contrary: which as I should reioyce in my heart once to behold, so till then I must needes with griefe of heart conclude, that

The Romish Church is that Babylon that will not bee healed.

For as for the third point I haue vndertaken, namelie, that in stead of being healed and reformed, there haue contrariwise growne vp in the Romish Church, more horrible and haynous practises, more erroneous and ir[illegible]us doctrine then e[illegible]re were knowne or heard of, and at this day stand maintained, at least vnreproued by their Church. This, I say, I must be constrained to referre to a peculiar Treatise by it selfe.

And will she not? what then remaines? but as our text leades vs,

Let vs forsake her.

But how? not in loue or affection; let vs neuer cease to wish to her as to our owne soules: nor let vs cease to pray for her, publikely and priuately, yea let vs blesse her when she curseth vs.

But let vs (as we haue well begun) proceed to separate our selues from her societie, and emptie our Church and kingdome of her and hers. And if they say we be schismatikes for separating from her: we answere, nay; she is the schismatike that hath separated her selfe from Christ.

Now therefore you honourable Magistrates and Iudges of this nation, set your shoulders to the worke of your God, rouse vp your spirits to execute the good lawes your selues and your forefathers haue

haue enacted: our lawes are enowe and good enough, they want nothing but execution, and that belongs to you: vnto which dutie wee of the Ministerie do exhort you in the Lord: execute our lawes against thē, yet rather against Poperie then the Papists: remember the blessed promise in the Psalme, though it was spoken of literall Babylon, it hath a mysticall and true relation to spirituall Babylon: *O daughter of Babylon, worthie to be destroyed, happie shall he be that rewardeth thee as thou hast serued vs, yea blessed shal he be that taketh thy young childrē & dasheth thē against the stones.* Oh pul this blessing on your heads, *kill her infants,* that is, her errors, impieties, superstitions, blasphemies, idolatries, equiuocations, treasons, &c. these be her Impes, her naturall brood; but they are now of more age and growne to greatnes, the more danger is there of them, and more cause to kill them: which if you doe with diligence and discretion, you see you draw a blessing from heauen vpon your selues. If you do not, you do for a time maintaine *prickes in your eyes, and thornes in your sides,* and your negligence will prouoke the great and iust Lord, to take the matter into his owne hands, which as he hath alreadie, not onely threatned, but begun, so he will, (though he deferre it till his owne time) bring it to full execution: Psal. 137.8.9.

For her iudgement is come vp into heauen, and lifted vp to the clouds.

And then when she hath drunke vp the dregges of the cup of Gods wrath, and by the breath of his mouth

mouth is fearefully confounded, then I say, shall all her Merchants and all her louers, (whereof we haue too many that lurke amongst vs, and euen some that notwithstanding will needs be of vs) bee ashamed for their louing of her, whom they see God hated; and for their labouring so basely to couer her filthie skirts, which he would haue to her shame discouered to the view of the world: and then shall they shrinke to beare a part of her punishment, which so much delighted to wallow with her in her pollution. Therefore let the holy Ghost make the conclusion, and giue vs our last lesson: *Go out of her my people, and be not partakers of her sinnes, lest you receiue of her plagues.* From both which good Lord deliuer vs. *Amen.*

Reuel. 18.4.

And thus much for the kingdome of Antichrist.

There is also another mysticall Babylon, and that is the kingdome of sinne, the throne whereof is in this world, for hell is the place of execution, rather then of sinning: of this also is this text verified: for we do naturally (without grace) so loue this world, that though we find it miserable and confused, yet by our sensualitie, and daily deuising and practising new pleasures, we endeuour *to heale it*, and to make it a paradise, and they that are bewitched with it, would here set vp their rests. But when all is done that can be, *it cannot be healed*, but it is still a very Babel of confusion and disorder, a miserable world, a vale of teares, and a sea of trouble and turmoile to whosoeuer hath the sweetest portion of it. Therefore

fore though we be in it, yet let vs *vse it as though wee vsed it not*, let vs not set our hearts vpon, but *let vs forsake it, and goe euery one to his owne countrie*, that is, to our blessed inheritance the kingdome of heauen, that is a Christian mans countrie: for as for this world, her sinnes are so vile, that *her iudgement is gone vp vnto heauen*, and God will assuredly destroy it. But there is a better world, euen an *inheritance, immortall, vndefiled, & that fadeth not, which is reserued in heauen for vs*: hereof wee are borne heires by grace in Christ. Therefore forsaking the wicked Babylon of this world in our hearts and affections, (seeing it is past cure) let vs aspire after that, and long to haue our parts in it.

1. Cor. 7. 31.

1. Pet. 1. 4.

Now there are also besides these two great Babels, certaine other little pettie Babylons, namely, incurable sinnes amongst vs, which are Babels, or at least daughters of Babylon, and sprigs of that cursed roote. As,

1. That great sacriledge and Church-robbing committed by *Impropriations*, (in which case at this day almost halfe of this kingdome is) whereby it comes to passe (aboue any other one meanes) that an ignorant and vnteaching Ministerie is set ouer a great part of our people, which is the sourse & fountaine of all other euils in our Church: this is a deep wound, yet once was it curable enough, namely, when the Abbies were first dissolued, and since was it curable enough: but now (alas) how incurable it is, and by the craftie plots of the diuell how incurable it is made more and more, hee obserues but little that sees not. Oh happie he that can say in

his conſcience, I would haue cured this daughter of Babel: and happie alſo hee (though not ſo much) that hath had no hand in making this wound incurable: ſuch plots and deuices ariſe out of hell, and heauen will confound them, though the earth for a time beare the burthen of them. Meane time, vnleſſe the Kings Maieſtie vouchſafe to take the matter into his hands, and to heale the wounds that he neuer made; otherwiſe it is incurable, or as the Kings euill, to be healed by none but by a King: till then wee may ſay with griefe of heart; It is an impe of Babylon *that will not be healed.*

2. The vngodly Playes and Enterludes ſo rife in this nation; what are they but a baſtard of Babylon, a daughter of error and confuſion, a helliſh deuice, (the diuels owne recreation to mock at holy things) by him deliuered to the Heathen, from them to the Papiſts, and from them to vs? Of this euill and plague, the Church of God in all ages can ſay, truly and with a good conſcience, *wee would haue healed her.* The ancient Fathers in the time of the Primitiue Church ſpared no paines to diſcouer the vileneſſe and vnlawfulnes of them (*g*): in theſe latter daies many holy and learned men haue laboured by preaching, writing, and conferring to haue healed them, and neuer was there Diuine of note and learning, that I know, that durſt ſo farre proſtitute his credite as to write for them. They know all this, and that God accounts it abomination for a man to put on womans apparell, and that the ancient Fathers expound that place againſt them: (*h*) they know that *Cyprian* reſolued, (being asked the queſtion)

(*g*) Tertullian: Cyprian: Chryſoſtome: &c.

Deut. 22. 5.

(*h*) Cyprian: Chryſoſt. Sexta Synod. in Trull. Can. 62.

stion) (i) *that a Player ought not to come to the Lords table*; and that *hee that teacheth children to play, is not an instructor, but a spoiler and destroyer of children*: they know they haue no calling, but are in the State like warts on the hand, or blemishes in the face: they know, that therefore they are faine to shroud themselues vnder such shelters, as at the houre of death, and day of iudgement, will proue but figge leaues: they know they are defended with the same arguments, as the stewes in Rome bee, and little better defence can be made for them (being as they are).

(i) Cyprian. in Epistola 61. *Oh that all Players would reade that Epistle, and regard it!*

All this they are daily made to know, but all in vaine, they be children of Babylon that will not bee healed: nay, they grow worse and worse, for now they bring religion and holy things vpon the stage: no maruel though the worthiest and mightiest men escape not, when God himselfe is so abused. Two hypocrites must be brought foorth; and how shall they be described but by these names, *Nicolas S. Antlings, Simon S. Maryoueries?* Thus hypocrisie a child of hell must beare the names of two Churches of God, and two wherein Gods name is called on publikely euery day in the yeere, and in one of them his blessed word preached euerie day (an example scarce matchable in the world): yet these two, wherin Gods name is thus glorified, and our Church and State honoured, shall bee by these miscreants thus dishonoured, and that not on the stage only, but euen in print. Oh what times are wee cast into, that such a wickednesse should passe vnpunished! I speake nothing of their continuall prophanenesse

In a Church in London, euerie day in the weeke prayers, and a Sermon at sixe [illegible] in the [illegible] ning: a blessed and rare example.

in their phraſes, and ſometime Atheiſme and blaphemie, nor of their continuall prophaning of the Sabbath, which generally in the countrie is their play day, and oftentimes Gods diuine ſeruice hindred, or cut ſhorter to make roome and giue time for the diuels ſeruice.

Are they thus incurable? then happie hee that puts to his hand to pull downe this tower of Babel, this daughter of confuſion, happie he that helpes *to heale this wound* in our State: but moſt happie that Magiſtrate, who, like zealous *Phinehes*, takes ſome iuſt vengeance on that publike diſhonour laid vpon our Churches. But if we be negligent in this cauſe of God, then hee himſelfe will take the matter into his owne hand, whoſe Church, whoſe religion, whoſe holy ordinances and moſt holie name are daily prophaned by them: for as their iniquities are hainous, and their baſphemies againſt heauen; ſo doubtleſſe *their iudgement is gone vp vnto heauen and lifted vp vnto the cloudes*. So wiſhing their repentance, I proceed.

3. The horrible abuſe of the Sabbath day, in this citie, and ouer this kingdome: in ſome places by Faires and Markets, by May-games and Moricedencers, by Wakes and Feaſts: in all places (almoſt) by buying & ſelling, & bargaining: in this citie by cariages in and out, by ſelling betimes in the morning and after dinner: by playing in the ſtreetes, and in the fields.

Oft hath this bin complained of, and ſome haue endeuoured to heale it, but it is an Impe of *Babylon*

that will not be healed, but rather it creepes as a canker thorow our whole State, from the foot to the head. But let vs take heed, for it will eate out the heart and life of a State, euen this one sinne. *Did not our fathers thus* (saith noble *Nehemiah*) *and therfore God brought all this euill vpon vs?* See captiuitie, destruction, and desolation of a goodly and flourishing setled kingdome, for the publike prophaning of the Sabbath: O therfore happy he that puts to his helping hands *to heale this wound*, which yet is curable enough, if we would do our duties: for the Commandement is, *thou & all within thy gates*, keep my Sabbath. Now who is there within this Realme, but is within the gates of the Kings house? who within this Citie, but within the gates of the L. Maior? who any where, but is of some mans familie, and within some mans gates? If then Fathers and Magistrates would looke to all within their gates, this sinne could not bee so grieuous, this wound not so wide and desperate as it is. Therefore you my L. Maior bee exhorted to attempt the healing of this wound, in your yeare; set before your eyes, the noble example of worthie *Nehemiah*, it will excite you to this holy dutie; and then at the end of your yeare, you may with the comfort of a good conscience say with him; *Remember me O my God in goodnesse, according to all that I haue done for this people.* But if wee still neglect this cause of God, and suffer his Sabbath daily thus to be prophaned; then let vs look for nothing but continuance and increase of these grieuous plagues that haue so long lien vpon vs: and let vs be assured

Ierem. 17.

Nehem. vlt.

The fourth Commandement.

Nehem.

Nehem. vlt. 19

God will take the matter into his owne hands, and some way or other get himself glorie vpon vs, for he will lose his honor at no mans hand, but whosoeuer will not glorifie him in his conuersion, he will glorifie his owne name vpon him in his confusion: which heauie iudgement that God may turne from vs, let vs turne to him, &c.

FINIS.

BIBL. CANT. ACAD.